

THE
Two First BOOKS,
OF
PHILOSTRATUS.

Concerning the Life of
Apollonius Tyaneus:

Written Originally in GREEK,

And now Published in ENGLISH:

TOGETHER WITH
PHILOLOGICAL NOTES
Upon each CHAPTER.

By CHARLES BLOUNT, Gent.

*Cum omnia in incerto sint, fave tibi,
& crede quod moris. Senec.*

*non vocibus ullis
Numen eget: dixitq; semel Nascentibus auctor
quicquid scire licet, sterile nec legit arena,
Ut caneres paucis, meritisq; hoc pulvere verum:
Estq; Dei sedes nisi terra, & Pontus, & aer,
Et Caelum, & cœtus, Superos quid quarimus ultra?
Jupiter est quodcumq; vides, quocumq; moveris. Luc. Ph. lib. 9,*

LONDON,

Printed for NATHANIEL THOMPSON, next Dore to the Sign
of the Cross-Key, in Fleet-Lane, Anno Domini, 1680.

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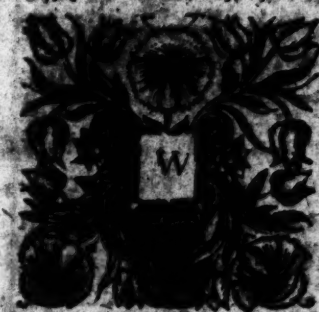
Can count in incerto fut, fere illi.
Quod quod munda. — Seneca.

non exspectat illa
— Seneca, Epist. 104. *Incerto fut, fere illi.*
— Seneca, Epist. 104. *Quod quod munda.*

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— Seneca, Epist. 104. *Quod quod munda.*

The P R E F A C E.

R E A D E R,



Hether kind or unkind, I shall call you neither, for fear lest I be mistaken; However, to You alone (and that without the Patronage of any great Person) I Dedicate this Book; which if it be any ways diverting to You, will answer my expence of Time, and Yours of Money: if otherwise, it is now too late for either to repent. The humour of this Age is such, that a *Dedication* or *Preface* before a Book, and a Grace before a Meal, are thought to be equally necessary, and useful: As if the one was no less a Preservative against the succeeding folly in the Author, than the other against the crooked Pin in the Pudding. First then for *Dedications*, their Flattery is so gross and fullsom, that all Men of Ingenuity or Honour must nauseate and abhor them. There you shall see the wise men of *Greece*, and *Heroes* of *Troy* laid flat on their backs, when in comparison of our gallant Patron, (perhaps some Country Esquire or Justice) *Aristotle's* a Coxcomb, *Plato* an Ass, *Hercules*, *Ajax*, *Achilles*, *Alexander* and *Cesar*, are all but so many Cowards and Striplings: Or if she be a Woman to whom He Addresses Himself, though She be really and truly as ugly as the Devil, and as Whorish as *Thais* her self, yet He has that art of washing a Blackmore white, that with two or three lines of his Patri-
 rick Quill, he can make her more Beautiful than *Helen* of *Troy*, or the *Egyptian* Queen, and more Chaste than *Penelope* her self; Inasmuch, that most *Dedications* differ little from some Funeral Sermons, where in, for a new Mourning Gown, a Gold Ring, and Five or Ten Pounds to the Vicar of the Parish, our beloved Brother [though a Devil in this World,] is made a Saint in the next. Secondly, for *Prefaces*, they ever were, and still are but of two sorts, let other Modes and Fashions vary as they please; Let the prophane long Peruke succeed the godly cropt Hair, the Cravat, the Ruff; Presbytery, Popery; and Popery, Presbytery again, yet still the Author keeps to his old and wonted method of *Prefacing*; when at the beginning of his Book he enters either with an Halter about his Neck, submitting himself to his Readers Mercy whether he shall be hang'd or no; or else in a huffing manner he appears with the Halter in his hand, and threatens to hang his Reader, if he gives him not his good Word. This, with the excitement of some

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Friends to his undertaking, and some few Apologies for want of Time, Books, and the like, are the constant and usual thorns of all Scribes, as well Ancient, as Modern.

But now as for my part, I enter the Lists upon another score, and think my self oblig'd in Duty to give you some account why I have here presented you with so imperfect an History. My Author *PHILOSTRATUS*, Written Originally in Greek, has ever till now of late been esteem'd so inoffensive a Writer, that the most strict *Catholic Inquisitors* have never oppos'd either the Reading or Translating of him; Thus we see him already rendred into *Latine* by Monsieur *Morell*, and into *French* by Monsieur *Vigenere*; both which Translations are now Printed in *France* by publick Authority and Approbation. Neither indeed could they rationally except against him, as being no more than a bare Narrative of the Life of a Philosopher, not of a new *Messiah*, or any ways in opposition to the old; no, *PHILOSTRATUS* does not any where so much as mention the name of *CHRIST*; And if one Heathen Writer (*HIEROCLES*) did make an ill use of this History, by comparing *APOLLONIUS* with *CHRIST*, what is that to *PHILOSTRATUS*, who never meant nor design'd it so, as I can any where find? However, *EUSEBIUS* hath already confuted *HIEROCLES*, which Confutation I had intended to have annex'd to *PHILOSTRATUS* by way of *Anecdote*; although to Rational Men, I think there needed none. Secondly, if it be objected, (as I know it will,) that it may be of ill Consequence, to let the Vulgar perceive that any other Person acted Miracles besides *MOSES*, *CHRIST*, and the *APOSTLES*; How comes it then to pass that that passage in the *Old Testament* of the *Magicians*, and that other in the *New* of *Simon Magus*, have hitherto escap'd the *Index Expurgatorius*? Moreover, how came Dr. *Mor's* *Mystery of Godliness* to be permitted? wherein he writes a whole comparison betwixt our Saviour *Christ* and *Apollonius*, setting down at large the Miracles both of the one and the other? Besides, the Scriptures themselves do frequently acknowledge that such Miracles shall be acted by False Prophets, as would deceive [if it were possible] the very Elect: So as if the Vulgar were hereby made acquainted with the Miracles of *Apollonius*, it would be no new thing, but rather advantagious to the Scriptures, than otherwise; by how much the lustre of a true Diamond appears the more beautiful when compar'd with counterfeit Stones. However, *Philostrophus* delivers them with so much of indifferency and modesty, that he endeavours all that in him lies to withdraw his Readers from the belief of them; to instance only in the last Chapter of his Fourth Book, where, speaking of *Apollonius's* raising a young Wench from the dead, He there gives you several Natural Reasons to shew how it might be done without a Miracle; and so much for *Philostrophus*.

Now

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Now as to my self, I am so far from comparing him with our Blessed Saviour, or from giving credit to any other *New Miracles*, that my daily request of God is, to give me Faith enough to believe the old. But then if it be enquir'd for what Reason I undertook to Translate him; my Answer is, that I thought the many Descriptions in him of remote Countries, and Ancient Customs so far different from our own, as well as the Philosophical Discourses of Morality, might be both diverting, and beneficial to all those that perused him. There are various hints of ancient History, wherein *Philostratus* is esteem'd Authentick, and vvhich I had design'd to have illustrated by my Notes, had it been permitted me. But *Right* is not a sufficient Argument against *Might*; Therefore 'twas a vvise Caution of the *Ass* in the Fable, who vvhen there vvvas a Law made against all horn'd Beasts, fear'd lest his Ears might be expounded to be Horns, since the Exposition of an *Arbitrary Power* is unlimited, and its vvays past finding out.

Dum furor in cursu est, currentis cede furori. Ovid. *W. 10. v. 15.*
It is not altogether safe in this Plotting Age to ask vvhat 'tis a Clock, for who knows but some over-sage-Coxcomb may from that most Wicked *Quere*, cause you to be apprehended for a *Jesuit*, as having some treacherous Conspiracy to Execute at such an hour, that makes you so inquisitive of the time of the day. But to doubt of any thing that is delivered in *verbo Sacerdotis*, vvhat can be a more Damning Sin? Therefore if you should interrogate any such how he could prove his Divine Commission, his Doctrine, Inspiration, and the like; I knowv his Answer vvould be, that you are a *sewcy wicked fellow*, that it concerns not Layicks to meddle with such matters, that you cannot go to Heaven but by his means; that if a King or Principal Magistrate did send you a message or Command by one of his known Officers, you vvould not then presume to make all these uncivil Questions, and that you may as vvell believe an *Ass* spoke, as believe there is a King of *France*, or City of *Rome*, vvvhich you never sawv, &c. But to the Point.

The vvhole Translation I have already finish'd, and had proceeded thus far as you see in my *Illustrations*, vvhen I found the Alarm vvvas given in all parts vvhat a Dangerous Book vvvas coming out; such a Book as vvould unmask all practical Atheists, vvvhich [they being the greater number of men] might therefore prove of pernicious consequence to the Publick. Above all, the *Popish Clergy* thought themselves chiefly concern'd herein, Who are so zealously revengetul and malicious, that I fear'd it might fare vvith me as it did vvith poor *Esop*, Who [notvvithstanding he had broken jests upon several great Kings and Potentates, vvithout being punish'd for the same, yet] only speaking against the Priests of *Delphos*, cost him his Life; the Story runs thus: *Esop* being

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arriv'd at the City of Delphos, and looking upon the Priests, he said, "I may fitly compare You to the Wood which is carry'd upon the Sea; beholding it afar off, we judge it of great value; but when we come near, we slight it: Even so did I, (when far from your City,) admire you; but coming among you, find you to be the most useless of Men. Now when the Delphian Priests heard this, [fearing lest he should disparage them in other places,] they determin'd craftily to take away his life: Whereupon taking a Golden Cup out of Apollo's Temple, they secretly convey'd it amongst Esop's Baggage, who [not being aware of their Subtily,] began his Journey to Phocis, whereupon the Delphians pursuing him, charg'd him with Sacrilege: He deny'd the Fact; but they searching his Baggage, and finding the Cup about him, prevail'd with the Ignorant multitude [who knew nothing of the Cheat] to put him to death as a wicked Sacrilegious Person. Now fearing lest some such Chalice should be thus thrust into my Portmanteu, and the silly common People made believe I was a Thief or an Atheist, which might cost me my Life, as it did Esop; I thought it my safest way to let the two Millstones of Knavery and Folly, grind on to the end of the World, without interposing my inconsiderable Opinion, which like the small Barly-corn vould serve only to be ground to pieces it self, vvithout any effect upon the motion of the Stones. 'Tis a thing of most Dangerous Consequence to oppose any Doctrine that is publicly receiv'd, how sottish soever it be; I have often vvonder'd at the obdurate Hearts of some incredulous Mahometans, vvho, even to this day persist in that Heresie of believing in the story of the Seven Sleepers; that there vv ere but Five [besides the Dog] that slept 300 years in a Cave; Whereas the ALCORAN positively declares, that true Believers affirm them to be Seven, and their Dog to make up the Eighth, vvith a severe Anathema upon all that believe othervvise. Now for my Part, rather than incur the like Anathema, I think it much more safe to believe as the Church believes; And (vv ere I a Mahometan,) should most vvillingly subscribe that there vv ere 800 besides the Dog, if the Musti directed me so to do; But as I am, shall at all times pin my Faith upon my Lord of Canterbury's sleeve: Wherefore, if the Clergy vvould have APOLLONIUS esteem'd a Rogue, and a Juggler; that being risen from the Dead, he is one of the principal fomenters of this Popish Plot; or that there never vv as any such Man as APOLLONIUS, vvith all my heart, vvhat they please; For I had much rather have him decry'd in his Reputation, than that some grave Cardinal, vvith his long Beard, and Excommunicative Ha, should have me burnt for a Heretick. Therefore for these Weighty Reasons I have thought fit to Prorogue the remaining part of this History till Interest have no longer need of a Holy Masque, and till there be discover'd some nev v Road to the Heavenly Jerusalem, vvhere every honest Man

may

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may govern about Leading strings, or without being pured the Temporal charge of a Spiritual Guide, and all Men quit the thoughts of going to Heaven by the same means as they go to a Play-house, (viz.) by giving Money to the Door-keepers. *Si Religio sit Fabula, ut Horatius flet Saturnum* inquit, *non blando coelestium me yna yd b' d'olitu g'uit* *Latit.* As for my *Illustrations*, Notwithstanding they have ever some coherence with my Text, yet I likewise design'd them as *Philological Essays* upon several Subjects, such as the least hint of my Author might present me with. And herein making some occasional Reflections upon the defects of Humane Conversation, it may [as I expect no otherwise] render me odious to all such guilty Persons whose Follies are here exposed: For instance, Religion is a thing Sacred; but he that shews how it is sometimes made a Cloak for Knavery, and how some Men fight the Devils Battle under a counterfeit Banner of Christ, (*ut melius possit fallere, sume Togam,*) Shall render himself a mortal Enemy to Hypocrites. In like manner Honour is Venerable, as being (when justly confer'd) the Reward of Virtue; But he who should tell you that it is sometimes made use of only as *Fullers-earth*, to wash out the stains of an ignoble and base Original, or as a support to the sinking credit of some half-witted rich Heir new launch'd into an Estate, and thus upbraided by the Poet,

*Rarus enim ferme sensus communis in illa
Fortuna.* ————— Horat.

Whoever (I say) exposes any thing of this Nature, cannot but acquire the ill will of all such who have nothing to shew for their Gentility or Brains, but a *Patent*; and so the like upon all other Subjects. Now the main Scope and Design of Books in general, is, to teach either what Men *should do*, or what they *really do*; whereof the first instruct you in little else than what every Devout Old Gentlewoman teaches her little Grand-son, and differ not much from our Childrens *Common Catechisms*. But on the contrary, those Authors, who (like *Machiavil*, *Montaigne*, and all Writers of *Satyr*,) give a true Description of what Men *really do*; shew that *Man-kind in general, ever was, is, and will be the same*, viz. Base, Treacherous, and False, studying nothing but their own Interest and Safety, to which they will attain by any means whatsoever; That he who makes himself a Sheep, becomes a Prey to the Wolf; and that if men are less vicious, or more honest, it is not out of manners, but fear. Now by receiving this Character, every man puts himself upon his Guard, and is thereby rendred less apt to be invaded or injur'd; distrust making men more vigilant, and vigilance more safe. Nevertheless, *veritas odium parit*; And he that gives this true Character of his Fellow-Citizens, shall be hated even unto death, for that most men

PREFACE.

There are Dishonesty, but few desire to be thought so. However, this is the way of Writing which I have endeavoured (though imperfectly) to imitate. And if by shewing what all men do, some malicious Devisors (who would have their Hearts as more than their Chests of Treasure, unlock'd by any but themselves,) should misinterpret my Design, as if I encourag'd others to do the same, Let this serve for my excuse, that I can be no more accountable for my Reader's Indiscretion herein, than any Fencing-master answerable, if his Scholars make use of the Skill he taught them, to the Destruction of their Friends; whose only aim was to instruct them how to Defend Themselves in a Just and Lawful Cause.

Farewell.

CHARLES BLOUNT

THE



THE
FIRST BOOK

PHILOSTRATUS,

Concerning the Life of
APOLLONIUS the Tyanean.

CHAP. II

Concerning the Rites and Silence of Pythagoras; also of Empedocles
the Agrigentine.



They who commend [1] Pythagoras the [2] Samian, do generally relate that he was not at first an Ionian, but [3] Euphorbus the Trojan, and dying (as Homer writeth) did afterwards revive again. Furthermore they report, that he refused to wear any Garment made with the skin of that Creature which died of any Disease; also that he abstained from [4] eating living Creatures, being of opinion, that no such thing ought ever to be [5] sacrificed, nor that the Altars of the Gods should be defiled with blood; but rather that Wafers made with Honey, Frankincense, and singing of Hymns should be rendered up unto them. For such were the only Sacrifices that he himself did offer unto the Gods; asserting, that he had ever found them to be far better pleased with those kind of offerings, than in any [6] Helatomb, or Raife with a Basket. For having been conversant with the Gods, he had there learnt what things were pleasing, and what displeasing to them. From hence he likewise gave out, that he had learned those Principles which he used to deliver concerning the Nature of Things; and that whereas

other men treated of divine Matters only by conjecture, (most of them [17] contradicting one another) yet that Apollo had appear'd to him, and told him plainly he was Apollo: As also Pallas and the Muses, (not declaring who they were) together with other Gods, whose Shapes and Names were yet unknown to men. And that whatsoever he deliver'd was by his Disciples not only receiv'd as a Law, but also he himself was rever'd as coming from Jupiter. They also receiv'd [18] Silences concerning Things divine; for that they heard many sacred Mysteries, which were hard to understand, for those that had not first learn'd that to be silent is a kind of Reasoning. It is likewise reported, that Empedocles the Agrigentine was addic't to the same kind of Philosophy, as is evident from this passage in his Poems:

Comrades adieu; from henceforth I shall be,
(God-like) exempted from mortality.

And in another place:

I have already been both Boy and Girl.

Also the [9] Ox, which he (having eat ^{Wafers}) is reported to have sacrificed in Olympia, was a Testimony of one that esteem'd the Doctrine of Pythagoras. And many other things do Historians report concerning the Followers of that Philosopher's Manners; which I must here omit, in that I hasten to my intended Discourse. For Apollonius, who exercised things near of kind to these, and yet came nearer to divine Wisdom than Pythagoras himself, is not yet known among men, by that true Wisdom which he followed solidly and like a Philosopher, though he lived neither very long ago, nor yet very lately: But of him one commendeth this, another that.

Also there are some, who because he conversed with the Magicians of Babylon, the Brachmans of India, and the Gymnosophists of Egypt, account him likewise a Magician: and slander him for obtaining his Wisdom by indirect means. Such a misrepresentation had they of so great a Man! whereas Empedocles, Pythagoras, and Democritus, notwithstanding their frequent converse among the Magicians, were never censured for that Art. Plato also travelling into Egypt, and intermixing many Doctrines of their Priests and Prophets in his Writings, or like some curious Painter laying Colours on a rude Draught, did never yet incur the least suspicion of Magick, although for his singular Wisdom he was not a little envied.

Illustrations on Chap. i.

LIV In fuit hic eras Samius: — Ovid Metam. 15. lib. Pythagoras by Birth a Samian, and Son to Mnearchus the Jeweller, was a great Hearer of Pherecydes the Syrian, till removing from Samos to Babylon, he there set up for the study of Astrology; where it is reported, that he had no less than 600 Auditors fled unto him in one night: Among which were the famous Archytas Tarentinus, Alcmæon Crotoniata, Hippasus Metapontinus, and Philolaus Crotoniata. Afterwards returning back again into his own Country, he continued not long there, (by reason of the Tyrannical Government of Polycrates) but departed from thence into Italy, where he set up School; and was from thence call'd, *Italicæ Philosophiæ Princeps*. See Plutarch de Philosoph. Opinion. lib. 1. chap. 3. who calls him the first Author of the Name of Philosophy. Pythagoras first taught the Doctrine of Metempsychosis, or Transmigration of Souls into other Bodies, when speaking of himself, he said, He was at first Euphorbus, (who being slain in the Trojan War) he was then Hermotimus, next Pyrrhus a Fisherman, and now last of all Pythagoras the Philosopher. He learnt this Opinion (as both Herodotus and Plutarch write) from

from the *Egyptian* Priests; according to which Doctrine, if a Man of a fierce and fiery Disposition dies, then his Soul goes into some Lion, Bear, or other ravenous Beast, proportionable for so ravenous a Spirit: However this Principle bred in them an amicable Friendship and Hospitality for all living Creatures, not knowing to the contrary, but that in shewing kindness to an Horse, or a Dog, they oblige their dead Father or Grandfather, whose Souls might happen to be invested with their Bodies: This made *Pythagoras* so kind to the Inhabitants of the Ocean, that having purchased a draught of Fish of the Fishermen, he turn'd them all loose again into the Sea. *Plut. Symp. lib. 8. Qu. 8.* He restrain'd his Disciples from nothing more than from Cruelty to dumb Beasts, which made him so great an Enemy to Fowlers, Fishermen, and the like. Concerning *Pythagoras's* Precepts, most of them were abstruse, resembling the *Egyptian* Hieroglyphicks; he held that the Principle of all things were Numbers, and their Proportions. But of this see more in *Plutarch's* Morit. as also in *Diog. Laert. lib. 8.* *Pythagoras* founded his Sect of the *Pythagoreans*, *A. M.* 3360. about the time that *Jerusalem* was besieged by *Nebuchadnezzar*.

[2.] *Samos* is an Island in the *Ionian* Sea, call'd *Cephalenia*, wherein is a Town of the same Name, but now it is call'd *Porto-Guiscardo*; *Laertius* tells us, that this was the Birth-place of *Pythagoras*.

[3.] *Enphorbus* a Nobleman of *Troy*, that was slain in the *Trojan* War by *Meneleus*; This *Enphorbus's* Soul *Pythagoras* affirm'd to have been transmigrated into his own Body, according to that of the Poet:

Ipse ego (nam memini) Trojani tempore belli

Panthoides Enphorbus eram.

Ovid Met. lib. 15.

Hom. Iliad
lib. 17.

Pythagoras held that God was the Soul of the World, and that from him each Creature receiv'd his Spirit, and return'd it to him again at his Death; so that afterwards the Almighty did bestow the same Soul upon other Men, or other Beasts, according to his divine Will and Pleasure: But of this I have treated more at large in the last Chapter of *Philostrophus's* 8th Book, concerning *Apollonius*.

[4.] *Hec quantum scelus est in viscera viscera conditum*

Congestoque avidum pinguescere corpore corpus,

Alteriusque animantem animantis vivere Letus? &c.

Ergo ne pias sit vitia cupidine ventris,

Pareite, variciner, cognatas cade nefandas

Exsturbare animas: nec sanguine sanguis alatur. *Ovid. Metam. lib. 15.*

Thus *Ovid* in the 15th Book of his *Metamorphosis*, gives us a full and admirable Character of all *Pythagoras's* Tenents, whereof the abstaining from Flesh-meats was one: however not out of Superstition, as some would have it, but rather (as *Laertius* observes) for conveniency and healths-sake, as thinking all those sanguinary Meats too gross and stupifying for the Brain; and therefore most disagreeable with the study of Philosophy.

[5.] Mankind being for the most part ill-natur'd, and unapt to oblige others without some reward, as also judging of God Almighty by themselves, did at first conceive the Gods to be like their Eastern Princes, before whom no man might come empty-handed. And thus came the original of Sacrifices. Now the crafty Sacerdotal Order (who (like Swine fatten'd with trough) were maintain'd and made rich out of the Follies and Passions of men) did above all things improve and propagate this Opinion; and that because great part of the Offerings fell to the Priests share. Wherefore they soon left off *Pythagoras's* poor Institution of Frankincense, Fruits, Flowers, &c. which lasted till their Gods (or to speak truly, their Priests) grew so covetous, that nothing but the Blood of Beasts could satiate them; and so fell to sacrificing, first Beasts, then Men, Women and Children, and the very Gods themselves if they could have got them. And all this was to bring Rost-meat to the Priests. But one of the wisest among the Heathens, who was guilty neither of this Folly, nor this Impiety, sings you another Song, saying,

Non Bove mactato caelestia Numina gaudent,

Sed qua praestanda est vel sine ists fides. *Ovid.*

But if you would discover the whole Roguery of these Priests in this matter, you may

find it written at large in a Piece that is lately stolen forth, under this Title, *Great is Diana of the Ephesians, or the Original of Idolatry, and politicall Instruction of the Gentiles Sacrifices.*

*Cum sis ipse nocens, moritur cur vittima pro te,
Scilicet est morte alterius sperare salutem.*

[6] A Hecatomb was a Sacrifice, wherein were offer'd up an hundred Beasts of a sort all at one time, as an hundred Oxen, an hundred Sheep, or an hundred Swine:

*Vota Jovis Adinos tantorum corpora centum
Solvit.* Ovid Met. 8.

This Sacrifice is said to have been first instituted by the *Lacedemonians*, who having subdued a hundred several Cities, made an Offering of Oxen, proportionable to the Towns they had conquer'd.

[7] If Preachers, Teachers, and Pastors of the Church, disagree about Matters, which they preach up as necessary points of Faith, they deservedly lose all their Credit and Authority; for who will believe Witnesses on their own words, if they disagree in their Testimony?

[8] One chief Command which *Pythagoras* imposed upon his Disciples, as well as upon himself, was a five years silence: In all which time, though they were to refrain from speaking themselves, yet might they receive company, and hear others discourse to them.

*Afferit hac Samius post docta Silentia Lustrum
Pythagoras.* Sidon. Apol.

Again,

At non Pythagora monitus, anniq; silentes. Claud.

Now this refraining from Discourse, did not only corroborate the Memory, but heighten'd the Fancy, and improv'd the Understanding, by such a constant and uninterrupted Meditation, far beyond any Converse or Study: For that Reading is like Eating, and Contemplation like Digestion, where (if we observe) out of all the twenty four hours, two only are sufficient for Eating, and all the rest for Digestion. Nor are any men so considerable in a Kingdom, and so odious to a dissolute Prince, as such thinking Subjects, who must needs condemn him in their hearts.

[9] Among all the Beasts of Sacrifice, none was higher esteem'd for that purpose than the Ox, who at all such times was offer'd up with great Pomp and Ceremony, as you may learn from the Poet:

*Vitima Labe carens, & prestantissima forma
(Nam placuisse nocet) vitiis praeferitur, & auro
Sistitur ante aras, auditq; ignara precantum,
Imponiq; sua videt inter cornua fronti,
Quas coluit fruges.* Ovid Metam. lib. 15.

After all things were in readiness, and the Priest had ended his Prayers to God *Janus*, and the Goddess *Vesta*, (without whose Intercessions they might not have access to any other Gods) then did he lay upon the Beast's Head a little Corn, together with a Cake made of Meal and Salt, call'd in Latin, *Mola*, *Sponge salsa cala tantorum mola*. Sen. Oedip. Act. 2. Then giving a long crooked Knife to under-Officers, (call'd from thence *Cultrarii*) they kill'd the Beast therewith. See *Rosin. Antiq. lib. 3. chap. 33.*

Ellan.

Suidas.

CHAP.

CHAP. II.

How Apollonius having foretold many Things, was accused for Magick; when at the same time Plato, Socrates, and Anaxagoras, were not taxed with the like Crime, although they were likewise divine Men, and foretold the most remote Things.

IT would be a very [1] unjust thing for any Man to tax Apollonius with such a Crime, only because he foresaw and foretold sundry Things: In as much as [2] Socrates will come under the same Condemnation for the Things which he foreknew by the help of his Genius; as also [3] Anaxagoras, for the many Things which he by his Wisdom foretold would come to pass. For who knoweth not, that Anaxagoras at Olympia (when there was no sign of Rain) came into the Stadium with a furr'd Garment, and presently after there succeeded a vehement Shower? Likewise foretelling that a certain House would fall to the ground, he was in the right, for it fell: Also predicting that the day would be turn'd to night, and that [4] Stones should fall down from Heaven about the River [5] Ægos, he told true. Laert. 1.2. And yet they who have ascribed these things to the Wisdom of Anaxagoras, will not allow Apollonius to foresee things by Wisdom, but say that he did such things by Magick Art: Wherefore thinking it convenient to remove so great ignorance out of the minds of many, and to search diligently of this Man both the times when he said, or did any of these things, or also the kind of Wisdom, by which he acquired to himself the reputation of so divine a Person. Nam whatever I here propose to write concerning him, is collected partly from those Cities which entertain'd him, partly from the Writings of those Priests with whom he had convers'd, or rather from those Temples whose Rites he had restored, and partly from those things which others have reported of him. He wrote also Epistles to Kings, Sophisters and Philosophers, at [6] Elea, [7] Delphos, [8] Egypt and India, concerning their Gods, Customs, Manners and Laws, among whom he reform'd whatsoever was done: But the most certain I have thus collected.

Illustrations on Chap. 2.

[1] **S**elf-love is so predominant in mankind, that no person how good or how just soever can be exempt from partiality to himself and his profession: 'Tis that which renders *Mahometanism* so odious to *Christians*, and *Christianity* so contemptible to the *Turks*, as also *Papery* to the *Protestants*, and the *Protestant Religion* to the *Papists*. This made *Hierocles* the *Heathen* so much extol *Apollonius* above *Christ*, and *Eusebius* the *Christian* so highly prefer *Christ* before *Apollonius*. *Apollonius* is by many accused of Magick, and so was *Christ* himself by *Celsus* and others: Therefore whether one, both, or neither, did justly merit such accusation, ought to be impartially examined without any regard either to Interest or Religion; since whatever person tries matter of fact by his own Catechise, gives the same reason to his enemies Negative as to his own Affirmative, and so leaves the contest in *status quo prius*. Therefore he who would indifferently judge between both, must consider three things, 1. Their Doctrine. 2. Their Miracles. And 3. Their Evidence: After which, if you find them equal in all three points, then how to prove that one acted by a diviner spirit than the other, is a work too difficult for any but he that can remove Mountains, which grain of Mustard-seed I pretend not to: Nor do I need it, for that I am satisfi'd in *Christ's* preeminence. Most men are apt to flatter their

their own Party, calling that Religion in themselves which in others they term Irreligion or Superstition; how often have I heard a pretended Zealot call the same passion Love in himself and Lust in another, the same noise chiding in himself and scolding in others. Concerning this Partiality we have frequent Examples in ancient History, as well sacred as prophane: For instance, how mightily can *Tertullian* inveigh against the *Heathens* for persecuting a few *Christians*, but never exclaim against *Kassian* for murdering so many hundred thousand of the *Jews*; and why, because whoever is our enemy, we also make him to be God's enemy, that we may have the better pretence to kill him. Again *Tertullian* in his Apology denies the Divinity of the heathen Gods, because says he, had they had the power of making themselves, they would never have been born men, and subjected themselves to mortality, when they might have enjoy'd so much a more excellent condition; which Argument is not only partial but dangerous, when the wicked *Heathens* urge the same Objection even against *Christ* himself, saying, How then was he a God, who subjected himself to far more miseries both in life and death, than ever any of the heathen Gods underwent; which according to his Rule he must never have done, had he been a God. *Tertull. Apol. chap. 11.* Furthermore *Tertullian* in the same Chapter speaking of the heathen Deities, says, He knows not what need God has to communicate himself to men; that 'twere an injury to the Divinity to require the assistance of any person living, much less that he should employ to so excellent an end the ministry of dead men, &c. which Argument the wicked *Pagans* are too apt to retort. So that nothing can be of a more pernicious consequence than such an over-active and partial zeal, which snatching up all weapons to defend its Cause, most commonly lights upon one with a double edge. If you believe the *Monks*, such as *Suidas* and others, *Lucian* was torn in pieces by Dogs, which scandal they rais'd upon him for being an enemy to their Religion; notwithstanding other Historians tell us he died in much honour, being Procurator of *Egypt*. They will also tell you, that *Judas* was blear-ey'd, hump-shoulder'd, and crook-legg'd, because he betray'd *Christ*: Again, that the *Jews* (notwithstanding their mixture with other Nations renders it impossible) have a particular ill savour, because of their aversion to *Christianity*; not distinguishing whether a *Jew* converted, or a Child begot between a *Jew* and a *Christian*, shall retain its ill scent, if such an one there be? Thus (like some of the primitive *Christians* with their *pia fraudes*) many do still propagate their Religion and Interest with lyes. Dare we not say a Thief is handsom, if he really be so? or that a Woman hath a good Breath, because she is dishonest? or that a Lawyer pleads well, because he is for my Adversary? Many are so zealous to help their Prophet into the Saddle, that they endanger tumbling him over and breaking his Neck. Will you (says *Job*) talk deceitfully in God's Cause, and tell a lye for his sake? No, we mistake, 'tis not for God's sake, but for their own. I have heard the *Heathens* object it as a stumbling-block, that *David*, who murder'd his Friend *Uriah*, and then lay with his Wife, should be accounted a man after God's own heart; whereas (say they) if one of us had done so, we should have been counted worthy of death here, and damnation hereafter: And when told them of *David's* Repentance, they reply'd, that so much was usual in all Malefactors at the hour of condemnation. But to conclude this Discourse, we must have great care lest (like *Eso's* Ape) when we too much commend our selves, we procure that laughter at our selves which would otherwise never have happen'd: For 'tis a great mistake to think, that our own Opinions or the custom of our own Countrey is always infallibly the best; and it betrays a narrowness of fancy in us, when our Party infects our understanding.

[2] Of *Socrates's* Genius I have spoken more at large in another place. See the Index.

[3] *Anaxagoras* the Philosopher, Son of *Hegesibulus*, was born in the 70th. Olympiad at *Clazomena*; in the 20th. year of his Age (at the time of *Xerxes* Expedition into Greece) he travell'd to *Athens*, there to study Philosophy, where he continued 30 years, partly under the instruction of *Anaximenes*. He relinquish'd his Patrimony and Estate, converting himself from civil Affairs to the knowledge of Things. *Cicero Tuscul. Quest. 5.* *Suidas* affirms, that he left his Grounds to be eaten up by Sheep and Camels; and that therefore *Apollonius Tyanensis* said, he read Philosophy to Beasts rather than to Men. *Plato* derides him for quitting his Estate. *Hipp. mai.* But *Lucretius* reports, he assign'd it to his

his Friends; whereupon being by them accus'd of Improvidence, why (answer'd he) do not you take care of it? One reproving him for taking no care of his Country; wrong me not (said he) my greatest care is my Country, pointing to the Heavens. Another asking for what end he was born, he answer'd, to contemplate the Sun, Moon and Heavens: *Laertius*. So eminent was *Anaxagoras* in natural Philosophy, that they honour'd him with the title of *Nous*, the Mind, as being the first that added that principle to Matter: He first held the order and manner of all things to be directed by the power and reason of a Spirit infinite. *Plutarch* (in the Life of *Nicias*) says that *Anaxagoras* first found out the Lunar Eclipse. It was his opinion of God (says *Polyd. Virg.*) that he was *Infinite mens, qua per se ipsam movetur*. Many eminent Persons were the Scholars and Auditors of *Anaxagoras*, viz. *Pericles* Son of *Xanthippus*, *Archelaus* Son of *Apollodorus*, *Euripides* Son of *Amphiclus*, *Socrates* Son of *Sophroniscus*, and some amongst these mention *Democritus*. After having lived 40 years at *Athens*, he went to *Lampsacus*, where he dwelt 22 years more, and then died. *Laertius* and *Clemens* tell us he was the first Philosopher that ever put forth a Book. The Inhabitants of *Lampsacus* buried him magnificently, with this Epitaph, which *Mr. Stanley* thus translates out of *Laertius*:

Here lies, who through the truest paths did pass
Of th' World celestial, *Anaxagoras*.

[4] *Pliny* 5. 58. tells that the *Grecians* celebrate *Anaxagoras* the *Eleaean*, for that he foretold by his Learning and Science, in the 2d. year of the 78th. *Olympiad*, on what day a stone would fall from the Sun, which happen'd in the day-time in *Thrace* at the River *Ages*, which stone (says he) is at this day shewn about the bigness of a Beam of an adult colour. *Plutarch* tells us that this stone was in his time not only shewn, but revered by the *Peloponnesians*. For the time of its fall, the most certain account is given us by that Marble of *Arundel-House*, (graven about the 129th. *Olympiad*) which says that it fell in the 4th. year of the 77th. *Olympiad*, when *Theagenides* was *Archon*. *Aristotle* gives us but a very slender account hereof, saying, that it was a stone snatch'd up by the Wind, and fell down again in the day-time: However *Plutarch* in the Life of *Lysander* presents us with a large Relation of it. *Charmander* undoubtedly meant this stone, when in his Book of Comets he saith, that *Anaxagoras* observ'd in the Heavens a great and unaccustomed Light, of the bigness of a huge Pillar, and that it shined for many days. *Senec. quæst.* 7. 5.

[5] *Egea panamus*, i.e. *Capra fluvius*, *Anglic* Goatsbrook. At the entrance into this River the *Athenian* Fleet was taken by *Lysander*. *Pliny* (as I said before) mentions this to be the place where *Anaxagoras*'s stone fell from the Sun.

[6] *Elea*, a City of *Greece*, lying near the *Hellepont*, wherein *Zeno* the Philosopher was born. There is another City of this Name in that part of *Italy* which was called *Lucania*.

[7] *Delphos*, a City of *Phocis* in *Greece*, (now call'd *Salona* and *Castri*, *Ortol.*) seated on *Parnassus*, where the Temple of *Apollo* stood. But of this see more in the *Index*.

[8] *Aegyptus*, the Countrey of *Egypt*, so call'd from *Aegyptus*, the Brother of *Danaus*, that slew him, and reign'd there 68 years. *Egypt* is situated in *Asia*, however *Ptolemy* places it in *Africa*. It is bounded on the East with the Red Sea, on the West with *Cyrene*, on the North with the *Mediterranean*, and on the South with *Habassia*. Long. 58. Lat. 30. It is by *Mela* divided into two parts; the upper call'd heretofore *Thebais*, and now *Sabid*; the lower call'd *Dolcia*. *Egypt*, call'd by the *Hebrews* *Misraim* and *Chus*, hath ever been famous for the invention of Arts and Learning, from whose Fountain, *Homer*, *Pythagoras*, *Solon*, *Musæus*, *Plato*, *Democritus*, *Apollonius*, and many others, enrich'd themselves and their Countreys all with *Egyptian* Knowledge: For which reason (as *Crisostom* writes) *Egypt* was ever honour'd with the Name of *Terræ mater*, or as *Macrobius* sometimes calls her, *Artium matrem*. *Saturn.* 1. 15. Many and great Disputes have there been amongst the Learned concerning the Antiquity of this People: Some, with *Josephus*, *Bochartus*, and others, make the *Israelites* more ancient than them; others, as with *Apon*, *Maestus*, &c. prefer the *Egyptians*, and say, that the *Israelites* receiv'd their Learning from *Egypt*, which to me seems most probable, by what I gather out of such ancient Historians, which write neither for favour nor affection; neither ought any

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Jewish or Egyptian Testimony to be taken in this matter, since as our Saviour says, *If I bear record of my self, my record is vain.* However for your further satisfaction in this point, I refer you to that modern excellent Treatise call'd *Cronicon Canonæ Egyptianæ*, written by the Learned Sir *John Marsham*. This Country is famous for its fertility, occasion'd by the River *Nile*, which supplies that want of Commerce which other Nations enjoy.

Terra suis contenta bonis, non indiget mercis;

Aut Jovis, in solo tanta est fiducia rerum; *Lucan.*

[9] *India* is a name now applied to all far distant Countries, not only in the extreme limits of *Asia*, as the Ancients describe it, but even to all *America*, through the error of *Columbus*, and his Comrades; who at their first arrival in the Western World, mistook, and thought that they had met with *Ophir*, and the *Indian Regions* of the East. But the Ancients comprehended under this name, a huge Tract of Land, no less in the judgment of *Alexander's* Followers in his Eastern Invasions, than the third part of the Earth: *Cassius* accounted it one half of *Asia*. Yea a great part of *Africa* is also comprehended under that name: So *Turnebus* in his *Adversaria*, says, that not only the *Æthiops* and *Parthians* are call'd by that name in *Virgil*, but also *Thebes*, *Ammon's Temple*; and *Æthiopia*, are placed in *India* by *Higinius*. But to limit *India* more properly, *Dionysius* bounds it with *Caucasus* and the *Red Sea*, *Indus* and *Ganges*: *Dion. Asen.* And to this purpose speaks *Ovid*; — *Quæ cingitur India Gange.* *Ptolemy* and other Geographers did usually divide *India* by the River *Ganges* into two parts, one on this side *Ganges*, and the other beyond. The *Indus* are commonly now distinguish'd by the names of *East* and *West*; the *East*, being divided by the River *Ganges*, was that wherein *Apollonius* travell'd: the *West*, comprehending all *America*, is that new-found *India* discover'd and so call'd by *Columbus*. *Megasthenes* reckoneth up an hundred, twenty and two *Indian Nations*: but *Arrianus* wonders how he could make any certain account in a thing so difficult to be known. *Arrianus* in his 8th Book, gives us a large description of this *Indian World*. See more concerning this subject, in the first Chapter of *Philostratus* his sixth Book.

CHAP. III.

Of *Damis*, *Apollonius's* Companion; as also of the Commentaries concerning the Sayings and Actions of *Apollonius*, in reference to the *Empress Julia*.

There was a certain ingenious man call'd *Damis*, (Sometimes dwelling in the ancient City of [1] *Niniveh*) who applying himself to the Philosophy of *Apollonius*, wrote both his [2] *Travels*, (wherein he saith he was his Companion) and also his *Sentences, Sayings, and Predictions*. One that was an intimate Acquaintance of this *Damis's*, brought the *Empress Julia* to the knowledge of his Commentaries, which till then had not been publish'd: (This *Empress Julia* was much addicted to the study of [3] *Rhetorick*) therefore I conversing frequently in her Court, she commanded me to transcribe those Commentaries, and bestow some pains on the Relations contain'd in them: for *Damis* had given a plain, but uneloquent description of them. I had moreover the Assistance of one *Maximus an Ægean* his Book, wherein was contained all the Deeds of *Apollonius* in the City of [4] *Egis*. There is likewise a Testament written by *Apollonius* himself, whereby it plainly appeareth, how much he was enamour'd with Philosophy. Neither is there any credit to be given to *Meeragenes*, who writing four Books concerning *Apollonius*, seemeth to be altogether ignorant of his Actions. In what manner therefore these dispers'd Relations of *Apollonius* were gather'd together into one Volume,

Volume, is also the cause which incited me to compose these Books, I think is sufficiently declared. Now this Work procureth both Honour to the person of whom such things are written, and Benefit to such as are lovers of Learning, for that they may by this means attain to the knowledge of things wherof they were before ignorant. Apollonius had for his Country the Greek City [5] Tyana, situated in the Country of [6] Cappadocia: his Father was of the same name with him, and descended from a very ancient Family, wherein there had been many famous men: for Wealth he exceeded most of his fellow Citizens. When his Mother was with Child of him, there appeared unto her a Vision of the Egyptian God [7] Proteus, who (as Homer reports) used to transform himself into divers shapes. The Woman not being terrified & afraid, ask'd the Apparition what she should bring forth? to whom Proteus answer'd, Thou shalt bring forth me. Whereupon she further demanding of him, Who he was? I am (said he) the Egyptian God Proteus. Now of what great Wisdom Proteus was, I think it superfluous to relate, especially to them who have read the Poets: for out of them, I suppose, every one can tell how various Proteus was, shifting himself one while into this form, another while into that, so as it was very difficult to seize him. Also how he seem'd to know and fore-knew all things. And indeed it was very material to make mention of Proteus in this place, because the sequel of our discourse will demonstrate, that Apollonius fore-knew more things than ever Proteus did. He likewise unriddled many Mysteries, and expounded things that were most difficult to be understood, not failing in any one's more especially at the time of his death.

Illustrations on Chap. 3.

[1] **NINUS** (so call'd by the Ancients, though now *Nisus*) is an ancient City of the Assyrians built (as some say) by *Ninus* the Son of *Belus*, of whom it took its name, to be call'd either *Ninus*, as we read in *Pliny*, or after the manner of the Hebrews, *Nimrod*. Others will have it, that *Ninus* (whom the Scriptures call *Assur*) only repair'd it, and that *Nimrod* or *Belus* (whom I take to be the same) first founded it. But all agree that this City was very spacious; some say, three days Journey, others 480 furlongs in circuit. *Volterranus* affirms, that it was eight years a building, with above 10000 men continually at work upon it. *Diodorus* tells us, that the Walls of it were 100 foot high, and the breadth capable to receive three Carts on a row: also that they were adorn'd with 1500 Turrets. This City was water'd with the River *Tigris*: It stands for *Deg.* 78. *Lat.* 16. hither was *Isaiah* the Prophet sent to preach.

[2] It is more the business of Travellers to learn, than to teach; wherefore 'tis not amiss for all Travellers to imitate *Danvers*, in keeping a Journal of all things remarkable that occur in their Travels. Now as Travelling does much advantage Wise men, so does it do less prejudice Fools; adding Affectation to Folly, and Atheism to the Curiosity of many not well principled by Education: Such wanderers imitating those Factors of *Sodom*, who together with Gold, returned Apes and Peacocks. *Oswald*, 3. The Ancient Philosophers were most of them addicted to Travel, as knowing how much it enlarges mens minds, to know the different manners of Countries remote from their own. For my part, the too great indulgence of my Parents heretofore, and the concerns of my Family now, hath deny'd me that happiness which I so much envy in others, and must endeavour to repair by my Studies. They only advantage themselves by Travel, who well taught with the experience of what their own Country affords, carry over with them some and shining Talents, as those Servants did commended by our Saviour: for he that hath nothing to venture, hath nothing to improve, and will hazard losing his small gain, either in the *French* Levity, *Spanish* Pride, or *Italian* Treachery. Because, not being able to acquaint himself abroad of more prudence than what he meets with in the Streets, or other publick places, the Activity of his Legs and Arms may possibly be

augmented, and he by tedious Complements become more acceptable in the eyes of silly Women; but altogether useless, if not pernicious to the Government of his own Country, in creating doubts and dislikes by way of a partial Companion. I have never met with more ridiculous subjects for Laughter, than are most of our young Sparks newly come out of *France*, tyed to their Swords with a broad Belt upon their Loins, like a Monkeys Chain; when with their Hat under one arm, and the other hand at their Cod-piece, you shall hear nothing but of what they did in the *French* Camp, or at *St. German*, beginning each sentence with a *Je ne*, or *Mort de Dieu*; and when they speak to their Lacqueys, ever mistaking *Garcen*, for Boy: nothing can be more insipid, than such a Coxcombs discourse; he magnifies Tyranny, because he convers'd with none but the Commanding party; and extols Popery, for its Pageantry: and this is all that most of our young Gallants profit by their *French* Voyage. Travelling (says *Montaigne*) is very necessary, not only (as half-witted men use) to report how many yards the Church of *Santa Rotonda* is in length or breadth, or what rich Garments, costly Stockings or Garters such a great Lady weareth; or as some do, nicely to dispute how much longer or broader the face of *Nero* is, which they have seen in some old ruins of *Italy*, than that which is made for him in other old Monuments elsewhere: But they should principally observe, and be able to make a certain relation of the Humours and Fashions of those Countries they have seen, that they may the better know how to correct their own Wits, by those of others. Certainly nothing can be more pleasant or profitable, than to behold variety of new Objects, and to propose to ones self the diversity of so many other mens Lives, Humours and Customs. As it is more pleasant to Travel up and down ones own Country, than always to remain in ones own Parish; so is the pleasure no less heightned in Travelling into other Countries: for which purpose, he that can shelter himself under the protection of an Ambassador, as one of his Retinue, will Travel the safest, cheapest, and have more respect shew'd him upon all occasions. Concerning this subject, see those two admirable discourses in the Lord *Bacon's* Essays, and Mr. *Osborn's* Advice to his Son.

[3] Rhetorick is nothing else but an Artificial help, call'd by some the Mystery of Flattery, by others downright Lying, whereby they endeavour what they cannot gain by Truth, to effect by the flourishing varnishes of fine Language. In so much that *Pliny* reports of *Carneades*, that whilst he discours'd, it was hard to discern what was true, and what not. Whether Rhetorick be an Art or no, remains to this day a dispute amongst the Learned: *Socrates* in *Plato* demonstrates it to be neither an Art, nor a Science, but a certain kind of Subtlety neither noble nor honest, but low, illiberal and servile Flattery: which made the *Lacedaemonians* altogether refuse it, believing that the speech of good men ought to proceed from sincerity of Heart, and not from the hypocrisy of studied Artifice. The first who ever taught or wrote of Rhetorick, were *Thucydides*, *Corax*, and *Gorgias*; however there were many others among the Ancients, who through the strength of their natural parts, became very famous for Eloquence: whereof the chief were these, *Antiphon*, *Isocrates*, *Demosthenes*, *Aeschines*, *Lyfias*, *Demades*, *Cicero*, *Marcus Seneca*, *Petronius Arbitor*, *Hermogenes*, *Quintilianus*, *Lucianus*, *Albanus*, *Aristides*, *Symmachus*, &c. The force of Eloquence may be proved by sundry Examples, whereof this one may suffice, concerning *Megasthenes* the *Cyrenian*, who representing the miseries of this Life, made so deep an impression upon the hearts of his Auditors, that many of them cast away their own Lives voluntarily: in so much that King *Proteus* (son *Cadmus* to *formus*) forbade him to dispute any longer upon that subject. We read that *Thucydides* being ask'd by *Archidamus* (King of *Sparta*) whether he or *Pericles* was the best Wrestler, made answer, Your question, Sir, is very hard to be decided: for if in wrestling with him, I give him a fall, with his fair words he persuadeth those that saw him on the ground, that he never fell, and so getteth the Victory. *Aristides* doth wisely demonstrate Rhetorick to be a Science to persuade the common people: wherefore if we observe, it sufficeth to much no where as in Commonwealths, And those Governments wherein the ignorant vulgar people have had the greatest Power, like that of *Athen*, *Rhodes*, and *Rome*: in which places few arrived to any Grandeur, without Eloquence: *Pompey*, *Cicero*, *Crassus*, *Lucullus*, *Antony*, *Octavius*, have taken their Rise from hence. However it was found by experience, that these Orators were very pernicious to the Govern-

Government, in so much that that most wise *Roman*, *Marcus Cato*, prohibited those three *Athenian* Orators, *Cornelius*, *Crispianus*, and *Demetrius*, to be admitted to publick Audience in the City, being men endued with such acuteness of wit, and eloquence of speech, that they could with great ease make evil good, and good evil. For this reason *Cicero* was at *Rome* call'd King, because he ruled and guided the Senate which way he pleas'd by his Orations. For my own part, I confesse my self to be a great enemy to all long formal Speeches, which seldom have wit or fancy sufficient to make amends for the tediousness of the Discourse: For

Brevity is always good, be it, or be it not understood. *Hudib.*

We read in *Dion Cassius* of an Orator who was allow'd two hours to plead in behalf of a Prisoner his Clyent; whereof the first hour he spent in lamenting his want of time to plead in such a Cause; the second hour he spent in his *Exordium ad captandam benevolentiam*; and so the time being expired before he came to the merits of the Cause, the Council was suffer'd to speak no longer; and his Clyent fairly hang'd. Most of these Orators do so much study words, that they little at all regard either sense or matter: Nor can any thing be more insipid and impertinent than such a *Six Formal Trifle*, who is at best but the stately figure of a Fool: The most eloquent of these Discourses are like our Syllabubs, little else but froth. Whenever I hear any Author of a Book, or Orator, spend much time in complaining of his own weakness, I always take him at his word, and so listen no more to what he says. Rhetorick presents all things by a false sight, when (like the magnifying Glass) it makes small things appear great. When I hear a Physician thunder out his Terms of Art, I always suppose him an ignorant Quack; however it gives them a Reputation with Women: which made *Pliny* observe, that Physicians get their Living by Rhetorick. *Montaigne* says, That Rhetorick is little better than a Chamber-maid's Tittle-rattle; when (like fine Cloaths upon a Monkey) Orators do generally endeavour to repair the deformity of a bad Cause, with multiplicity of words. This Art of Rhetorick, saith *Diodorus*, was first invented by *Mercury*; however *Aristotle* declares, that *Empedocles* was the first Author of it.

[4] *Egri*; See my Notes upon the foregoing Chapter.

[5] *Tyana* (call'd heretofore *Thyanus*) a City of *Cappadocia*, lying almost in the middle between *Cæsarea* and *Tarsus*. This place is chiefly famous for the Birth of *Apollonius*, from whence he is call'd *Tyanicus*.

Offendit adhuc Tyanicus illic

Incola de Medio vicinos corpore Truncos. *Ovid Metam. 8.*

[6] *Cappadocia* (so call'd from the River *Cappadox*) is a spacious Countrey in *Asia* the Less, otherwise named *Lycosyria*, *Amasia*, or *Gemach*; and anciently *Moga*. This Countrey is expos'd to the *Euxine* Sea, between *Galaris* and *Armenia*, also to the Confines of *Cilicia*, being separated by the Mountain *Taurus*; wherein the most eminent Cities were *Trapezus*, *Comana Pontica*, *Comana Cappadocia*, and since *Amasea*, *Cæsarea*, *Tyana*, and *Schelte*, or *Satala*. This Countrey was ever esteem'd famous for its Breed of Horses: *Terra ejus ante alia Nutrix Equorum*; as both *Solinus* and *Isidore* write. The Inhabitants of *Cappadocia* were esteem'd to be of a poysonous nature, in so much that if a Snake should draw blood of a *Cappadocian*, the mans blood would poyson it.

[7] *Proteus*, the Son of *Oceanus* and *Thetis*, esteem'd by the Ancients a God of the Sea, for that reigning in the Isle of *Carpachia*, and in *Egypt*, he chiefly inhabited moorish watry places, by the assistance of which Waters, he preserv'd himself from the fury of the *Seythians*: He sometimes dwelt in the *Pharos*, or Tower of *Alexandria*. It is reported by all the Ancients, that this *Proteus* us'd when he was asleep to be transform'd into divers shapes, into wild Beasts, Serpents, Birds, Trees, Water, Fire, &c. from whence arose that Proverb, *Proteus mutabilior*. The Author of which Fable *Homer* is thought to have been; for so he writes in his *Odyssey*:

*Αἶψ' ὅτε πρὸς αὐτὸν γένηται τὸ γένος,
Αὐτὰρ ὅτε μιν δαμανῇ, καὶ ἀνδραγῶν, καὶ ἵππων ὅς τις
ἴδωμι δ' ὅ γ' ἔστιν ὅντιν' ἔστιν ὅντιν' ἔστιν.*

To the same purpose hath *Virgil* written, *Georg. 4.*

*Flere enim sabis, sive horridus, atq; Tigris,
Squamosusq; draco, & fatus cervice Leona;
Aut acrem flamme sunt undabit, acq; ita uinctis
Excider, aut in aquas rennes dilapsus abibit.
Ille sua contra non immemor artis
Omnia transformat sese in miracula rerum,
Ignemq; horribilemq; feram, fluviumq; Liquecentem.*

Most of our ancient Poets have written to the same effect: As *Horace*, lib. 2. sat. 3. *Ovid Metam. lib. 8.* and *Silius Italicus*, lib. 7. *Horace* compares the unconstancy of vulgar people with this of *Proetus*:

Quo teneam vultus mutantem Proetæ Nodis?

Some report the original of this Fiction to be the Diadem which *Egyptian Kings* used to wear, wherein were engraved diverse shapes of all kinds of things. *Natalis Comes* says, that this *Proetus* (or as some call him, *Vortumnus*) reign'd four years before the *Trojan War*, *An. Mundi 2752.* and that *Paris* having ravish'd *Helena*, fled to *Proetus* for shelter, which both *Herodotus* and *Diodorus* affirm.

CHAP. IV.

Where *Apollonius* was born; also concerning the marvellous Vertue of a certain Water.

A Pollonius is reported to have been born in a certain Meadow, near unto which there is now a Temple erected to him; therefore let not the manner of his Birth be unknown, as something worth relating: That when his Mother was near the time of her delivery, she was admonish'd by a Dream to go forth into a Meadow to gather Flowers; which accordingly she did the day following: Where having stay'd somewhat long, and her Maidens being all dispers'd and employ'd in gathering Flowers, she her self fell asleep in the Grass. Whereupon the Swans that fed in the Meadow encompass'd her round in a Circle whilst she slept, and clapping their Wings, (as their manner is) fill'd all places round about with a great noise, a South-west Wind blowing gently at the same time over the Meadows. Now she being awaken'd from her sleep with the singing of these Swans, was presently brought to bed of a Boy; any fright being apt to make a Woman fall in labour before her time. Moreover the Inhabitants of that place say, that at the time of her [1] delivery, a flash of Lightning fell down from Heaven upon the Earth, which was no sooner seen, but immediately ascending up on high into the Air, it vanish'd quite away: This very thing (as I conceive) portending that the new-born Child should transcend all earthly things, and dwell near unto the Gods; they foreseeing a brightness above all things below, with a vicinity to the Gods, and all the greatness this man arriv'd to. Now there is near unto *Tyana* a [2] Water for Oaths, consecrated (as they report) to *Jupiter*, which the Inhabitants call [3] *Ascleptos*, that is to say, such as will not be consumed by fire. The Spring it self is very cold; however it boyleth and bubbleth up like a Kettle over the fire. This Water (as they say) is mild and sweet to the taste and sight of all such persons as are just and careful in keeping their Oaths; but unto them that are false and [4] perjured, it is a present punishment; in so much that having drank thereof, it seizeth

stretch their hands, eyes and feet, taking them with Drugges and Conductions. Nor are they able to depart from thence, but abiding by the Water side, they there confesse their perjuries, and lament their calamity. The Inhabitants of that place acknowledge Apollonius to be the Son [5] of Jupiter, notwithstanding he himself affirm'd that he was the Son of Apollonius. Now in process of time, being grown up to those years that are capable of Discipline, he soon gave remarkable Testimonies of his great Wit and Memory. He used the Attick, nor would he so far comply with the custom of the place to use any other. He drew the eyes of all men upon him for his incomparable Beauty.

Illustrations on Chap. 4.

[1] It is well known to all men that have search'd into the Records of ancient Time, how necessary it hath ever been esteem'd for *Heroes* to have a Birth no less miraculous than their Life; as it appears by the several Histories of *Semiramis*, *Cyrus*, *Romulus*, and many of the heathen Gods. We have a common saying, That a good beginning makes a good ending; and a miraculous Birth goes half way towards the making of a Prophet. A seventh Son (because unusual) without any Daughters between, is naturally born with a healing Hand, according to the Vulgars opinion. A Prodigy at any persons Birth (like a Comet hanging over a Kingdom) hath ever been esteem'd an Omen. Thus was *Plato's* swarm of Bees that lighted upon him in his Cradle, lookt upon with admiration; although perhaps, had not his Life been so eminent, it would never have been regarded or remembered. Now when Poets or vain Historians do tell of such prodigious Births of great persons, I conceive that such Wonders may be Lyes that have been added after their Deaths, to compleat the strangeness of their Lives: since no Story torse by its carrying; for every man improving his Tale in those Cases, desires to make his Tale more wonderful. I have heard the Story of a Bastard-child, that being cast off *London-bridge* in a Hand-basket, was miraculously caught and saved by a Boat, that was accidentally going underneath. The strangeness of this Child's preservation, gave many curious persons great expectation what he would come to; but he disappointed them all; for he was no sooner grown up to be a lusty young Fellow, but he was hang'd for stealing; verifying that old Proverb, He that's born to be hang'd, will never be drown'd. This matter of Fact is certainly true, and happen'd in *Queen Elizabeth's* Reign. But to conclude this Subject, I question not but *Hierocles* in his Parallel, did impiously compare this Miracle of the Swans and Lightning, at *Apollonius's* Birth, with that melody of holy Angels, and new Star appearing at *Christ's* Nativity, as being both equally strange, but not alike true. For to believe any Stories that are not approved of by the publick Authority of our Church, is Superstition; whereas to believe them that are, is Religion.

[2] Not only Groves and Woods, but Waters, such as Rivers, Lakes and Fountains, were often consecrated by the Ancients, having some God or Nymph of their Name. The River *Nile* was worshipp'd as a God by the *Egyptians*, and so was the River *Ganges* by the *Indians*; by reason of the benefit which both Countreys receiv'd from them. Many and famous are the Stories of the consecrated *Pagan* Waters: As for instance, There is a Lake in the *Lesser Armenia* call'd *Arctifusa*, wherein it is said nothing will sink; and that the River *Tigris* (though it runs through it) mixeth not with it; the Fable concerning it is this: That one *Arctifusa*, a Virgin and Favourite of *Diana's*, being beloved by *Alpheus*, and unable to escape his violence, was by *Diana* transform'd into a Fountain of that Name; when lest she should be mixt with *Alpheus*, she ran under the ground by secret Channels, and brake out again about *Syracusa*; however *Strabo* writes, that it sinks not at all, but discharges it self into the *Adriatick* Sea. By which Story of *Alpheus's* following *Arctifusa*, the Ancients express'd the Soules pursuit of Vertue. In the same manner write they of *Atalaphis*, a Well in *Arbea*, that render'd up again, (whatsoever was thrown in there) at *Phalerum*, a City of *Hellus*. Also *Lyons*, a River of *Phrygia*.

Phrygia, swallow'd by the Earth, not far from *Colossus*, ariseth 8 furlongs off; and falls into *Menander*. And *Erasinus* flowing from the *Arcadian* Lake *Symphalides*, sinks and conceals his current, until he ascends in the Field of *Arvos*; thither convey'd (as his feign'd) by *Juno*. Moreover many Vertues and distinct Operations are assign'd unto particular Waters: *Syx* is a Lake in *Arcadia*, the Water whereof is so cold and venomous, that it killeth any thing that drinks of it; it corrodeth Iron and Brass, nor cannot be contain'd in any thing but the Hoof of a Mule: Sometime *Alexander* was poison'd with it by *Antipater*, at the request of *Aristotle*. The Poets feign this to be a River of Hell, over which all must pass that travel to the infernal Region; and that *Charon* is the Ferry-man that wafts them over. They esteem this *Syx* so sacred to the Gods, that if any of them swear by it, and violate their Oaths, he shall be deprived of his God-head, and drink no Nectar for an hundred years. *Acheron* is said to be of the same nature with *Syx*, and belonging to the same Ferry-man *Cheron*. Also another famous Water esteem'd of amongst the Ancients, was the River *Lethe* in *Affrick*, that runs by the City *Berenice*, whereof if any one drinks, it will make him forget all things that are past. *Anigrus*, a River in *Thessaly*, was at first sweet, and afterwards became bitter, as they feign, by the *Centaurs* washing in it their wounds, which they had received from *Hercules*. *Antigonus* relates, that in *Asbamania*, near a Temple dedicated to the Nymphs, there is a Fountain exceeding cold of it self, yet heats whatsoever hangs over it, setting dry Wood, or any combustible matter on fire. And *Pliny* writes of the like in *Epian*, *Crathis* and *Sybaris*, two Rivers of *Calabria*, change other colour'd Hair into yellow. There are Lakes in *Ethiopia*, which procure to the drinker at least a Lethargy, if not down-right madness. Among the *Cicones*, a people of *Thrace*, there is a River which congeals the Bowels of all who drink thereof, and converts whatsoever it receives into stone: Neither are we without many such Springs in *England*, which will in a short time petrifie any Stick. Likewise in divers parts of Christendom we have Waters of great vertue, as well to use inwardly as outwardly. Such is the Spaw in *Germany*, the Waters of *Burbon*, and in *England* our mineral Wells of *Tunbridge*, *Epsom*, *Barnet*, *North-hall*, and *Astrop*; also to apply outwardly, the *Bach*, and *St. Winnifreds Well*, whereof the *Papists* (in imitation of their Predecessors the *Heathens*) have made a Saint the Patron. We read in Scripture of the Pool of *Bethesda*, so famous to heal the Bodies of men diseas'd, wherefore our Hero *Apollonius* to outdo the other, pretends a Cure for the Soul, by punishing all dishonesty and perjury; for the truth of which, it is much easier and more reasonable to deny, there was ever any *Tyanean* Water had such a vertue, than either to justify or confute it by Reason; because in all forms of Credulity, he that would avoid those two dangerous Rocks of malice on the one side, and folly on the other, his safest way is to put into the Harbour of *Scepticism*.

[3] *Asbestos* signifies no more then *inextinguible*, or that which cannot be consumed by Fire; we read that the Ancients had amongst them a certain kind of Flax of the same nature, (call'd by the Greeks *Asbestinum*, by the Latines *Linum pium*) whereof were made whole pieces of Linen Cloath, and Garments, which were not only exempt from the Tyranny of Fire, but being cast into the same, and taken out again, became more pure and white, than any Water could have wash'd it. They frequently used to burn the Bodies of their Kings and Emperors in Sheets made of this Linen, to prevent the Ashes of their Bodies (when burnt) from mingling with the Ashes of the Wood. *Pliny* (*lib. 19. ch. 1.*) tells us, that this Flax is esteem'd above all other Flax in the World; that 'tis rarely to be found, and as difficult to be woven, by reason of the shortness thereof; and that in price it equall'd the most excellent Pearls. *Nero* is reported to have had a Garment of the same, but at this day it is not any where to be met with. I have seen a small piece of Mineral, (as I suppose) though resembling a grey Stone, and of an equal hardness, which my Father brought with him out of *Italy*, had the same quality not to be consumed with Fire; but whether it were of this Flax, or that Flax of *Cyprus* which *Podocatus* (a Knight of *Cyprus*) brought to *Venice*, *Anno Dom. 1516*. I know not, for as much as that *Cyprus* Flax would likewise prevail against the Fire. This Flax proceedeth from no Plant, as ours does, but from the Stone *Amiantus*, which being found in *Cyprus*, and broken with a Hammer, the Earthy dross purged from it, there remains fine hairy threads like Flax, which are woven into Cloath,

See

See *Percecius, Tabula 2. Funerarium*. *Damasus* in the Life of Pope *Sylvester*, writes, that *Constantine* ever made them mix some of this *Liquid* *virginis* in the Lamps of his Chapel. Furthermore, *Ludovicus Vives* in his Notes upon St. *Aug. de Civit. Dei*, lib. 21. ch. 8. saith, that he saw Lamps at *Paris* whose light never consumed: but this may proceed from another cause, whereof I shall speak in another place. Lastly, *Pancirollus* (who mentions most of what I have written upon this subject) tells us, that at *Louvain* a Napkin taken from the Table at a Feast, and thrown into the Fire, and being red as a Coal, was taken out again, cool'd, and restored to the owner, more white than if it had been wash'd with all the Water and Soap in Town.

[4] Perjury is the highest degree of Lying, wherein we vouch God for the truth of what we say; each mans Oath being recorded as well in Heaven as upon Earth: A Prince that is made Mediator in any Treaty of Peace, resents the violation of such a Peace for so high an affront to his Mediatorship, that he immediately thinks his Honour engaged to fall upon them that first break it. Even a private person receives it as a baffle and disrespect, to elect him Arbitrator, and afterwards to recede from his Arbitrement. What then can we think of our selves, when we dare to do that to God, which we fear to do unto man? Wherefore *Montaigne* well observes, that he who tells a Lye, is bold towards God, and a coward towards man; for a Lye faces God, and shrinks from man. The Lord *Bacon* well observes, that the mixture of falshood with truth, is like an assay in gold or silver Coin, which may make the Metall work the better, but still it embaseth it; such winding and crooked courses being like the goings of the Serpent, safely upon his belly, and not on his feet. No vice is so destructive to humane society as falshood, nor would the greatest Liar, *Jesuit*, or St. *Omers* Evidence, but be ashamed to justify that perjury which he so much practises. In this late felign'd *Presbyterian* Plot, how many worthy innocent Gentlemen had lost their Lives, how many noble Estates had been unjustly forfeited, and how many of the bravest *Protestant* Families had been barbarously ruin'd and undone, had not God of his mercy detected their *Jesuitical* forgery? The *Greeks* (who in opinions as well as honesty, differ little from the *Papists*) have almost undone one of the greatest Cities in the World, viz. *Grand Cairo*, by their false Oaths, which render all manner of Commerce with that place unsafe, for Strangers that have any Wealth to lose: in so much that the *Turks* were forced to make a Law, that the Evidence of three *Christians*, should but equal one *Turk*; nor would it be unjust or unreasonable, if we had the same Law here amongst us, in reference to the *Papists*, since by sad experience we find, that their false Oaths are no less dangerous than their Daggers or Poyson. Some will go to extenuate this Vice of Lying, by softning its name, and calling it *breaking ones word*; however the thing is the same, no better or worse, a Lye. Whoever is given to this Vice, ought to have both prudence and memory, lest he saves other men the labour, in giving himself the Lye. The *French*, as *Montaigne* writes, receive not the Lye from any man without Duelling him, as finding themselves more conscious of that Vice, than any other Nation. But now on the other side, we must not lay down too general a Rule in this case, in making all Falshoods alike: when to pacifie my Children, I tell them stories of a Cock and a Bull, or when to illustrate my discourse, I make use of a Fable in *Esop*, or like the Holy Writers, I mention some Parable for Argument sake, I cannot think any of these Falshoods comprehended in the Ninth Commandment, or equal to an Oath, whereby I endanger my Neighbour's Life, Limb, or Estate. Nay (if Christianity did not teach me otherwise) I should think I might, in some cases, do evil that good might come of it, and save my Friends life from a Murderer, by denying even upon Oath (if it be required) that I know where he is. Also that a King is not obliged to keep his Covenant with a Foreign Prince, when 'tis to the ruine of his Kingdom; for that he is intrusted only with the power of doing his People good, but not with power to ruine them: However, let not any Person break his word with his own People, though he doth it with Foreigners; because he must live by the one, and not by the other. To conclude this subject, give me leave to cite one story out of *Exodus*, Chap. 1. and that is of the two *Hebrew* Midwives, *Sipho*, and *Phoebe*, who to save as well their own lives, as the lives of the young male Children, pacified King *Pharaoh* with a Lye, whereupon it is said, that those Midwives feared God, and that God dealt well with them for so doing, *vers. 20*. This in my

my poor Judgment seems to make it lawful for any one to save an innocent persons life, though by a false Testimony: Perjury, in the extremity, cannot produce any thing worse than Murder, wherefore Murder is the worst of the two; and if so, then Nature bids us of two Evils choose the least. Also Self-preservation tells me 'tis all one, whether I cut my Friends throat with a Knife, or with an Oath.

[5] *Apollonius* we see in this Chapter refuses that honourable Title which the people would confer upon him, of being *Jupiter's* Son: Now whether he did this out of modesty, like *Mahomet*, who says that God has no Sons; whether out of a distrust of succeeding in this pretence, thinking *Jupiter's* other Children might obstruct the same Trick from passing twice; or whether out of Cowardice, fearing lest he might be knockt on the head, as *Sarpedon* was; I shall leave my Reader to judge. However his Parents were too rich, and too well known to suffer such a Fiction to pass; for nothing is so great an assistant to a Divine Birth, as obscure and mean Parents: this made *Alexander the Great* render himself ridiculous, when he pretended himself of the *Jupiterian* Family; because his Father *Philip* was so well known. Nay the *Jews* were so wicked to make this objection against the true Son of God, *Christ Jesus*, saying, *Was not this the Carpenter's Son?* &c. And *Minutus Felix* hath some notable passages upon this subject, where *Octavius* decrying the Heathen Deities, says, "Of those that dye, none be Gods, because God cannot dye; and no Gods are born, because whatsoever is born, must dye; and that only is Divine, which hath neither birth nor death: and if there were Gods born, why are not some born in our days? unless *Jupiter* be now grown old, and *Juno* left off Teeming."

CHAP. V.

Apollonius being 14 years of age, was by his Father brought first to *Euthydemus the Rhetorician*, and afterwards to *Euxenus*.

WHen he was arrived to 14 years of age, his Father brought him to [1] *Tarsus*, there to be instructed by that famous *Rhetorician* *Euthydemus the Phoenician*. *Apollonius* well approved of his Masters discipline, but thought the manners of that City absurd, and not fit for one to study Philosophy amongst. in that the Citizens being very much addicted to Luxury, Scoffing and Insolence, resembled the *Athenians* only in their outward Garb, but not in their Wisdom and Manners. The River [2] *Cydnus* runneth thorow this City, on whose Banks the Citizens are used to sit like Water-Fowl. *Apollonius* therefore wrote to them in an Epistle, that they should give over making themselves drunk with Water. When having obtain'd leave of his Father, he removed his Master to *Egeas*, a City not far distant from *Tarsus*; where was not only a fit accommodation for the study of Philosophy, but also such exercises as were suitable to Youth, together with the Temple of [3] *Esculapius*, wherein *Esculapius* himself did sometimes appear unto men. He there came acquainted with divers Sells of Philosophers: having the conversation of *Platonists*, *Chrysippeans* and *Peripateticks*. He likewise made an inspection into the Doctrine of *Epicurus*, thinking that even that was not to be despised. But for the *Pythagoreans*, he had little or no opportunity to learn their abstruse Tenents, in that his Tutor was not very fond of that kind of Discipline, nor cared much to conform the Actions of his Life therunto; for totally resigning up himself to Gluttony and Lust, he rather seem'd to frame his Life after the prescript of *Epicurus*: his name was *Euxenus* of [4] *Heracles* in [5] *Pontus*. As for the Opinions of *Pythagoras*, he [6] knew them

them no otherwise than Birds do the sentences which they have heard from men, sometimes uttering such like expressions as these, *God save you*, *God speed you*; and thus may Jupiter be favourable to you, &c. not knowing what they say, nor apt for converse with men, but only taught a certain modular motion of the Tongue. Wherefore as young Eagles, when first taught to fly by their Parents, dare not stir far from their sides, but when they are grown strong of wing, do oftentimes fly higher than their Parents, especially if they perceive them to be given to their belly, and stooping after their prey: Even so Apollonius whilst he was a Child, submitted to the government of Euxenus, but when he was once arrived to 16 years of age, he fell in love with a Pythagorical course of life, being wing'd for an higher flight by some better Master. Nevertheless he ceased not to express his love to Euxenus, but having begged of his Father an House in the Suburbs, accommodated with pleasant Gardens and Fountains, he bestowed it upon him, saying, Live thou after thine own [7] humors; but for me, I will conform to the Institution of Pythagoras. Euxenus perceiving him to be of so great Spirit, asked him how he would begin such a course of Life? to whom Apollonius answered, He would begin as Physicians used to do; who having first purged the Entrails, prevent some from falling into diseases, and cure others that are already fallen into them. And having said this, he began to abstain from eating the flesh of living Creatures, as being impure, and stupifying to the understanding. Wherefore he fed only on Fruits and Herbs; saying, that such meats were pure, which the Earth did afford unto men. He was also of opinion, that Wine was a pure kind of drink, as proceeding from a wild Plant; yet nevertheless he esteem'd it an enemy to the settled state of the mind, in respect that it sometimes disturb'd the *Att* of the Soul.

Illustrations on Chap. 5.

[1] **T**ARSA a City in Cilicia, now called *Tarassa*, *Hama*, or *Hansa*, Long. 60. Lat. 38. is at this day possess'd by the Turks, and esteem'd to be the capital City of all Cilicia or Caramania, Strabo lib. 15. it is pleasantly situated amongst spacious Fields, and water'd with the River *Cydnus*. Solinus reports, that it was built by *Perseus* the Son of *Danae*, saying, *Marium Urbium habet Tarsus, quam Danaus proles nobilissima Perseus locavit*; Solin. cap. 14. from whence sings *Lucan*, lib. 4. *Deseritur Tarsusq; tenetur, Persa sequi Tarsos*. Others, as *Athenius* lib. 12. will have this City to be founded by *Sardanapalus*, and that it was so express'd in the inscription on his Tomb-stone, in these words, *Anchialen & Thorson ante a Sardanapalo conditas*. Strabo called it the Mother of Cities, from the great Learning which flourish'd therein, surpassing as well *Athens* as *Alexandria*. In this place resided many great and famous Philosophers of the Sect of the *Stoicks*, as *Anipater*, *Archelaus*, *Neser*, and the two *Attenoderus's*: Nor is it less famous for being the Country of St. Paul, as he mentions of himself, when speaking to the Tribune, he says, *Act* 21. 39. *I am a man which am a Jew of Tarsus, a City of Cilicia, a Citizen of no mean City*. As also for that famous Council which was held in it under the Emperor *Valens*, mention'd in *Socrom. Hist. Ecclesiast.* lib. 6. ch. 12. This City for its Antiquity was freed from the Roman yoke. Now concerning its Name, some think it was called *Tarsus* from the dryness of its Soil, *Tarsus* signifying *scarcely*; or because that those parts were first freed from the Waters after *Noah's Flood*. Besides this *Tarsus* of Cilicia, there were many other Towns bore the same Name, whereof one was situated in Spain, near the River *Betu*, and two miles distant from *Carduba*, being built by the *Phanicians*, who Traded into those parts, Strabo lib. 3. & *Polybius* lib. 3: it was to this City many think that *Salomon* sent his Vessels, with those of *Hyram*, as it is written *2 Chron.* 9. 21. *For the Kings ships went to Tarshish, with the servants of Hiram; once every three years came the ships of Tarshish, bringing Gold and Silver, Ivory and Apes, and Peacocks.*

Peacocks. *Hesychius* will have *Tarsus* to be a City of Syria; *Ptolemy*, that there is one of that name in Hungary; and *Strabo*, that there is a River so called in Greece. Also *Athenaeus*, that there is a Promontory named *Tarsus* in Persia.

[2] *Cydnus* a River in Cilicia, (now called *Carasu*) which issuing out of the Mountain *Taurus*, runneth through the City *Tarsus*. *Quintus Curtius*, lib. 3. speaking of this River *Cydnus*, saith, That it is most famous, not so much for its greatness, as for the clearness of its Water; which from its original Fountain runneth clearly thorow all the Country, without any other River mixing with it, to disturb the pureness of the Stream; for which cause it remaineth always clear and cold, by reason of the Woods that do shadow all the Banks. This River, as *Varro* writes, is famous for curing the Gout; *Cydnum podagra mederi docet, cruribus et meris*, *Varro*, 8. 3. however *Alexander the Great* had like to have received his death from it; who (as both *Curtius* and *Justin* write) when he arrived at *Tarsus*, being much delighted with the pleasantness of the River *Cydnus*, having unbuckled his Armour, and being cover'd with sweat and dust, he cast himself into the River, which was extremely cold: whereupon immediately so great a numbness and chillness invaded every Joynt, that being speechless, his danger booded nothing less than present death. However by the assistance of one of his Physicians, whose name was *Philip*, *Alexander* was recover'd to his health again. *Just.* lib. 11. *Curt.* lib. 3. *Solinus* writes, that this River took its name from its whiteness and clearness; *Quicquid candidum est, inquit, Cydnum gentis lingua Syri dicunt*, *Dionys.* vers. 868.

Kildu & exalio nomen dicitur Tarsu

Tibul. lib. 1.

*At ex Cydno equum, caecis qui lentiter undis
Ceruleus placidus per undas serpsit aquas.*

Ovid. 3. de Arte Am. *Vel prope te natus, iuchis Cydas, exacer*

[3] *Asculapius* is most commonly said to be the Son of *Apollo*, and the Nymph *Corois*; he lived about the year of the World 2710. a little before the Trojan War. He was so famous for his skill in Physick, that he was worshipp'd for a God, especially among the *Epidauri*; from whence he was called *Epidaurius*. *Pausanias* in his *Corinthiac*, tells us, that *Phlegyas* the Father of *Coronis*, not knowing that his Daughter *Coronis* had conceiv'd by *Apollo*, carried her along with him to *Peloponnesus*; and that she being brought to bed of a Boy in the Confiner of *Epidaurus*, expos'd the young Child in a Mountain, which from that accident was afterwards called *Tiribius*; however others report this happen'd in the Fields of *Trophusium*; in which place the Infant being suckled by a Goat, was discover'd by a Dog that had wandred from the Flock which he was keeping; whereupon the Master of the Flock returning, and finding many of his Herd missing, search'd all up and down the Pastures, till at length he found both the Child, the Goat, and his Dog. And that observing flames of Fire to evaporate out of the head of the Infant, he supposed it to be of a Divine extraction, and soon spread the fame thereof all over those parts. Some there be who report, that when *Coronis* was with Child, she lay with *Ischyus* the Son of *Elanus*; which *Diana* resenting, as an high affront done to her Brother *Apollo*, she put her to death for the same: And that after she was dead, either *Mercury* or *Phaebus* took *Asculapius* out of his Mother's belly; as the Poet mentions:

*Non tulit in cineres, latusque Phaebus ossilem
Semina: sed natum flammis, uterque parentis
Eripuit, geminque tulit Chiron in antro.*

Ovid. Met. lib. 2.

Laërtius reports, that he was born of unknown Parents; and then being expos'd, was found by some Huntsmen, and committed to *Chiron's* care, who instructed him in Physick; and that by Birth he was a *Messenian*, but dwelt at *Epidaurus*. From whence, as *St. Augustine* writes, he came to Rome; that so expert a Physician might practise with the greater credit in so famous a City. He was numbred amongst the Gods, (saith *Celsus*) for adding such excellency and lustre to that Art, which before was but rude and undigested. The *Epidaurians* therefore consecrated a Temple unto him without the Walls of their City, where he had his Statue in the form of a Physician, holding his long Beard in one

one hand, and a Staff involved with a Serpent in the other. For the Serpent was sacred unto him, not only (as *Macrobius* says) for the quickness of his sight, but because he is so restorative and sovereign in Physick: *Serpens Epidaurius: Horat.* So the brazen Serpent, the Type of our eternal Health, erected by *Moses*, cured those who beheld it. And here *Esculapius* is said to have converted himself into that form, because by health men seem to renew their youth, like a Snake that hath cast her Hackle. In this shape, saith *Lactantius*, he sail'd to *Rome*, and is said by *Pharocides* to have Serpentine feet. He chose his Seat in the Isle of *Tyber*, and then vanish'd out of sight; where his Temple was built, and his Festivals kept in the Calends of *January*. And now in the Mortuaries of *St. Bartholomew* at *Rome*, there is a Ship of Marble to be seen, with a Serpent on the Hatch, in memorial of his Transmigration. *Epidaurus*, a City in *Peloponnesus*, was famous for the Shrine of *Esculapius*, to which all sick persons that did resort, were (as both *Strabo* and *Jamblicus* write) inform'd in their sleep what Medicine would cure their Distemper. When the *Romans* were afflicted with the Pestilence, they sending *Ogurnus* to consult *Apollo's* Oracle at *Delfos*, he directed them to his Son *Esculapius* at *Epidaurus*, with Orders to carry him to *Rome*; but the *Epidaurians* were unwilling to part with their God, (or rather his Image) yet notwithstanding *Esculapius* in the form of a Serpent went aboard one of the *Roman* Ships, and so along with them to *Rome*. *Orpheus* writes, that *Jupiter* struck *Esculapius* with his Thunderbolts, because he had restored to life *Myppolitus*, who had been torn in pieces by his own Chariot-Horses, when he fled from the fury of his Father, as we may see in the Story of *Theseus*. And that *Apollo* being much afflicted at the death of *Esculapius*, but not being able to revenge himself upon *Jupiter*, he kill'd the *Cyclops*, that had made the Thunderbolts wherewith his Son had been slain. *Orph. de Esculapio in Hymn. Heraclic. de Incred.* The Moral of this is, that *Esculapius* was said to be begot by *Apollo*, in that the Sun is the Author of Health.

[4] *Heraclea Pontica*, the Metropolitan City of *Bythinia*, called at this day *Penderachis*; it lyes at the mouth of the *Euxine Sea*, near the River *Lyens*. It took its ancient Name from *Hercules*, as *Mela* informs us. And our Author distinguishes it by the Name of *Pontica*, for that there are divers other Cities known by the same Name: As for instance, There is one in the Confines of *Europe*, another in *Italy*, between *Siris* and *Adria*; another in *Sicily*, near *Lilibeum*; another in *Narbon*, by the River *Rhodanus*; another in *Caria*, now by the *Turks* call'd *Ergel*; another in *Creece*; and another in *Lydia*, from whence the Touchstone takes its Name of *Heracleus Lapis*: All which several Towns were heretofore call'd *Heraclea*.

[5] *Pontus*, a Kingdom of *Asia the Less*, so called from a King whose Name was *Pontus*. *Strabo* tells us that it is bounded, on the West with the River *Haly*, on the East with *Caucasus*, on the South with the *Lesser Armenia*, and on the North with the *Euxine Sea*. But *Ptolemy* (lib. 5.) says it is limited on the West with the *Thracian Bosphorus*, on the South with *Asia*, and on the North with part of the *Euxine Sea*. *Sir. xon. temp. Clim.* This Countrey is famous for producing Poysons, which gave occasion to *Medea* in the Fable to bring all her Poysons from hence.

Hæc herbas, æque hæc Ponto mibi læta venena,

Ipse dedit Mæris præsentior plurima Ponto. Virg. Eccl. 8.

[6] *Philostrophus* tells us, that *Ennius* knew no more of *Pythagoras's* Philosophy than Birds do the sense of those words which they learn by rote: And this is the very case of vulgar people in Religious matters, who hold the Articles of their Faith like their temporal Estate from their Predecessors; having a title of Tradition for the one, and of Inheritance or Fee-simple for the other. Most Men (like Carrier-Horses) follow one another in a Track, where if the fore-Horse goes wrong, all the rest succeed him in his error, not considering that he who comes behind, may take an advantage to avoid that pit, which those that went before are fallen into. If the primitive Christians had been so little curious or inquisitive, how could Christianity ever have been received in the World? when they should have persisted in the blind Heathenish Idolatry of their Forefathers, esteeming Christ rather as an Upstart and Innovator, than what he really was, the only legitimate Son of God. The generality of men are but like so many Religious Parrots, who are taught to say they believe the Scriptures, but why or wherefore they know not, only that

that Mr. A. the Minister of their Parish bids them. For my part, neither *Socrates*, *Plato*, or *Aristotle*, shall persuade me, if my Judgment be not convinced by Reason of what they say; Reason is the only Mistress I court, and to her alone will I pay my Devotion. Those Arguments which will deceive in a false Religion, cannot instruct in a true one; but the beginning at Faith, and ending at Reason, would deceive in a false Religion; therefore it cannot instruct in a true. What proceeds from common Reason we know to be true, but what proceeds from Faith we only believe it; and there is a vast difference between *knowing* and *believing*. I will never embrace an Opinion, only because a great many hold it; because then I must turn *Turk*, that Religion being the most universal of any we know. Neither will I build my Religion upon that weak Basis of Antiquity, lest some *Jew* or *Pagan* come and supplant me. Nor upon Martyrs, lest the *Indians of Bengala* (who crush themselves to pieces under the wheels of their Idol) compare with me, or lest the Hereticks we our selves have put to death, put in their claim to a share in the Crown of Martyrdom. Nor will I altogether depend upon Miracles, lest *Simon Magnus*, *Pharaoh's Magicians*, *Apollonius*, and others, pretend to be my Rivals. Nor to those Rules of Self-denial, Mortification, and Patience, which our Doctrine teaches, since Monsieur *Tavernier* gives us an account of some *Indians* that may likewise exceed us in that way. No, I will rely wholly upon my Reason, and yet not obstruct my Christianity. Men do not any where more easily err than where they follow a guide, whom they think they may safely trust; and the greatest part of the World is led rather with the Names of their Masters, and with the reverend Respect they bear their Persons and Memories, than with the soundness and truth of the things they teach. For as *Radian* saith in his *Paradise*, *Magnus erroris magnitudo vitiorum antiquitate persuasus transmissimus*. Whilst we are young, our Judgment is raw and green; and when we are old, it is fossilised: so that *Inter juvenile Judicium, & Senile Prajudicium, veritas corrumpitur*. I cannot but laugh at those Pedants, who have no stronger Argument for the truth of what they say, than to alledge, 'tis a Maxim; as if their Maxims are more certain than their other Propositions. However, I'll believe them when they shew me a Philosophy, whose Principles can neither be question'd nor doubred of, and wherein all the World agrees; otherwise 'tis ridiculous: for 'tis easie to prove any thing, when one adjusteth Principles to Opinions, and not Opinions to Principles. Again, one main Argument which I have often heard used, is that *St. Jerome* or *Thomas Aquinas* says so: In the same manner one told Dr. *Hampden*, that *Galen* was of a contrary opinion to him; whereupon he wistly replied, I have read as much, and lived longer in the World than ever *Galen* did, therefore he is no Authority to me. Moreover, how do we know but that these Ancients no more than we, have not always written what they believed? The Law and Religion of their Countrey, may have often obliged them to accommodate their Precepts to the Politicks of their Government; for as *Montaigne* well observes, The wisest man must write something contrary to his own Genius to get his Book Licensed. All men ought to reverence Antiquity, but not conclude it infallible: yet (says Mr. *Osborn*) I should take her word sooner in Divinity, than any other Learning, because that it clearest at the beginning; whereas all other Studies more muddy, receive clarification from experience. However, we may likewise in these matters, for fear of running upon infidelity, split upon credulity: Therefore let us remember, that when *Livy* says, the Gods made an Ox speak; in not believing the miracle, 'tis not the Gods, but *Livy* we disgrace. For although God can do every thing, yet I am not bound to believe he does all things that men report, *Enim verum est quod non vult consequi*.

[7] Every man in his humour, makes all things easy and pleasant, as well in Conversation as Religion; for 'tis neither Policy, Reason, nor Religion, to persecute men for conscience sake, so long as they disturb not the publick Peace. First, That it is not Policy, appears, for that the greatest people of the World in their most flourishing condition, have always permitted it. As for instance, The *Romans* that had conquer'd the greatest part of the then known World, made no scruple of tolerating any Religion whatsoever in the City of *Rome* it self, unless it had something in it that could not consist with their Civil Government: nor do we read that any Religion was there prohibited, save only the *Jews*, who (thinking themselves the peculiar people of God) held it unlawful to acknowledge subjection to any mortal King or State whatsoever. The Inquisition-Principles

ples of Persecution lost *Holland* from the *Spaniards*, notwithstanding all the Power of *Spain*, and Treasure of the *Indies*. All wise Princes, till they were over-born with Faction, or solicited by peevish persons, gave toleration to differing Sects, whose Opinions did not disturb the publick Interest. And the experience which Christendom hath had in this last Age is Argument enough, That toleration of differing Opinions is so far from disturbing the publick Peace, or destroying the Interest of Princes and Commonwealths, that it advantages the publick, and secures peace; because there is not so much as the pretence of Religion left to such persons to contend for it, being already indulged to them. When *France* fought against the *Hugonots*, the spilling of her own blood was Argument enough of the imprudence of that way of promoting Religion, together with the prosperity she hath enjoy'd, ever since she gave permission to them. The Affability and Clemency of *Margaret of Parma* had almost extinguish'd that flame, which afterwards the Duke of *Alva* made greater than ever, when by managing the matter of Religion with fire and sword, his Religion and his Prince too had almost both been turned quite out of the Countrey: for the being restrain'd and made miserable, mutually endears the discontented persons, creating more hearty and dangerous Confederations. In *England*, although the Pope had as great power here as any where, yet there were no Executions for matter of Religion known till the time of *Henry the Fourth*, who (because he usurped the Crown) was willing by all means possible to endear the Clergy to his purpose, by destroying their enemies. Secondly, Persecutors, like men always in a passion, have seldom Reason on their side; for the great God and giver of Reason, is not to be found either in the Whirlwind of Passion, or in the Earthquake of Persecution, but in the still voice of Love and mutual forbearance. *Grotius* (in his Book de *Jure Belli & Pacis*) saith, It is unreasonable to punish any man for not assenting to the things of the Gospel, since they cannot possibly be discover'd by the light of Nature, but must be made known by Revelation. As for us, the very Revelation, whereby we have a knowledge of them, is not so clear, as that a man should incur civil punishment for doubting of it: since this Revelation, though at first confirm'd by Miracles, and so infallible to them that saw those Miracles, yet is it not so to us, for that both the Miracles and Doctrine come down to us only by Tradition. And Christ saith, *Had I not done these things among ye, (observe those words, among ye) your want of faith had not been imputed to you for sin.* To the same purpose speaks *Salviannus*, Bishop of *Marseilles*, who (concerning the punishment of the *Arians* for denying the Divinity of Christ) saith, They are Hereticks, but against their knowledge; they are so in our opinion, but not in their own; for they think themselves so far Catholick, that they defame us with the title of Hereticks; therefore what they are in our opinion, we are in theirs: We say they do wrong to the divine Generation, in saying the Son is less than the Father, and they believe we do wrong unto God the Father, in saying the Son is equal unto him: We say the Truth is with us, but they say the Truth is with them: The Honour of God is with us, but they think they honour the God-head more: They are impious, but they think it true Piety: They err, but they err with a good mind, not out of hatred, but out of affection to God, believing that by this they honour and love the Lord: Though they have not the right faith, yet they think theirs the perfect love of God; and how they are to be punish'd at the day of Judgment for this error of a false Opinion, none knows but the Judge himself: In the mean time, as God lends them his patience, so may we lend them ours. *Tertullian* tells us, that nothing has more advantaged Christianity than Persecution, for, says he, the *Romans* by every cruel act did but tempt others to come over to their Party, the oftener they were mowed down, the faster they sprang up again; the blood of Christians making the Churches foyl more fat and fertile. *Tertul. Apol.* Nor is Persecution less powerful to advance a false Religion than a true. There is no Religion, saith *Lactantius*, so errorous, which hath not somewhat of wisdom in it, whereby they may obtain pardon, having kept the chiefest duty of man, if not in deed, yet in intention. Thirdly, it does no ways advantage Religion, for the Apostles themselves, although they were infallibly assured of their Doctrine, and could also make their Hearers assured of it by Miracles, yet never desired that the Refractory should be compell'd to embrace it. Therefore I could wish, that men would use one another so charitably and so gently, that no error or violence tempt men to hypocrisie, rendring sincerity both troublesome and unsafe. For credulity breeds

breeds hatred and malice against unbelievers, whereas incredulity does only pity believers; so that by how much malice is worse than pity, by so much is credulity worse than incredulity. How vain a thing is it for men to pretend every Opinion necessary in so high a degree, that if all said true, or indeed any two of them in 500 Sects, (and for ought I know there may be 5000) it is 500 to one but that every man is damned; for every Sect damns all but it self, and that is damned of 499, and it is excellent fortune then if that escape. For 'tis natural to all Zealots to call their own enemy God Almighty's enemy, and we may as well hang all men that are not like us in feature, as in opinion.

CHAP. VI.

Of Apollonius's Garment, and of the wonderful Concourse of men that followed him, after he had been commended by Esculapius: Also of an Assyrian Youth whom Apollonius cured of a Dropsie.

After such a retrenchment of his [1] Diet, he also regulated his [2] Habit, so as to go bare-footed, and to wear linen Clothing, refusing all such as came of living Creatures; he likewise suffer'd his [3] Hair to grow long, spending most part of his time in the Temple, where all the Officers and Priests admired him; also Esculapius himself rejoiced to have Apollonius a [4] witness of his Cures. There resorted to Aegae the Cilicians, and all such as dwelt round about those parts, to see Apollonius: in so much that it became a common Proverb amongst them, Whither go you so fast? to see the young man. Here I conceive it will not be improper to relate what then happen'd in the Temple; for that I have undertaken to give you a Narrative, containing the Deeds of such a man as was in esteem with the very Gods themselves. An Assyrian Youth that came to Esculapius, was riotous even whilst he was sick, and so (or rather died) in Drunkenness. He was taken with a Dropsie, but pleasing himself with his Drinking, he took no care of curing his Drought. Whereupon the God neglected him, and would not so much as appear to him in a [5] Dream; and when he complain'd of this hard usage, Esculapius appearing to him, said, If thou wilt consult Apollonius, thou shalt have ease. Accordingly the young man going to Apollonius, demanded of him what benefit he might receive from his wisdom, for (saith he) Esculapius commanded me to come unto thee. To whom Apollonius answer'd, That he knew something would be much worth to him in that condition: for that (as he thought) 'twas only Health which he wanted. Whereupon the man replied, That (indeed) was the thing which Esculapius did promise, but not perform. Be favourable in your words, I pray, (said Apollonius) for he always bestows Health upon such as are willing to have it; but thou dost those things which are contrary to thy Disease: for addicting thy self to Debauchery, thou satiatest thy moist and almost rotten Entrails with delicious Food, thereby adding Mud to the pre-existent Water. And herein he deliver'd his mind plainer than the Wisdom of [6] Heraclitus, who told one that came to him for the same Distemper, That he must turn wet Weather into dry: which words were obscure and difficult to be understood. Whereas Apollonius did more easily explain his wise Advice, and recover'd again the young man to his health.

Illustrations

Illustrations on Chap. 6.

[1] Certainly there is nothing both more conducive to the Study of Philosophy than a thin pure Diet, which gave the old rhyming *Monsieur* occasion for that jingling saying, *Impiem, center non est funder liberum*: A full belly makes a dull understanding: And in all our Courts of Judicature, as well as our Asizes and Sessions, I have ever observ'd the great dispatch of Business to be in the Morning, and little or nothing considerable done in the Afternoon. How many men of all Professions are there daily undone by that unhappy custom of a Morning Draught? Therefore St. Paul tells us, *They that are drunk, are drunk in the night*: And we see how the *Dutch* grow rich and prosper in following this Rule: for notwithstanding they are so much given to that Vice, yet they ever do their Business first and drink afterwards. The drinking a little Wine for the Stomach's sake, hath made many good Fellows, as the Thier upon the Crook, Highway-men. Nor is our eating ones (all any other than a dry Drunkennells, which equally supplants the understanding: and was more used by the Ancients than the other, although both were sufficiently practis'd by them. However at present I shall speak only of their Diet. To understand good Eating was then as commendable as now, for which quality *Apicius* was very remarkable, who, laying up ninety millions of * *Sesterces* for his Kitchen, and fearing that would not suffice, poyson'd himself for fear of starving: which *Marshall* very wittily scoffs at in this Epigram:

* A *Sesterce* the 4th. part of a Roman *Denarius*.

*Dederat Apicius tercentis mensis, uti
Sed adhuc supererat cunctis tibi Laxum
Hic tu gravatus, ne famam de primis serres
Summa penitus ratione duxisti
Nil est Apice tibi gustosus satium. Mart. l. 3. ep. 22.*

'Twas an usual thing to devour a whole Patrimony at one sitting, as the Poet tells us:

Una comedunt patrimonium mensa. Juven. Sat. 1.

What can be more lewd (saith *Seneca*) than a sumptuous Supper, wasting a Knight's Revenues! frequently standing (those that are most frugal) in 200000 *Sesterces*. *Sen. Ep. 96.* *Suetonius* reports of *Tiberius*, that he spent a whole night and two days in nothing but eating and drinking. *Noctem continuamq; biduum epulando, potandoq; consumpsit*: And of *Nero*, *Ephebus* & *medicus ad medicum postum prout abebat*. He held out his Feast from noonday till midnight. Also of *Vitellius*, That he feasted usually three or four times a day, every sitting being valued at 400000 *Sesterces*, being able to go through them all by constant vomiting: *Pomant ut edant, edant ut vomant; apulas, quas tota orbe conquirunt, nec concoquere dignantur*: saith *Seneca de consol. ad Albinam, ch. 9.* the number of their Courses at a sitting were usually seven; and that sometimes when they eat privately:

*Qui foreula septem
Seseres canavit avus: Juven. Sat. 1.*

But that Monster *Helio-gabalus* had served in at one Feast two and twenty several Courses: *Lampridius*. And *Suetonius* tells us, That *Vitellius* had a Supper made him by his Brother, *In qua duo millia lectissimorum piscium, septem avium apposita exadantur*. And *Acrobatus* speaking of *Anthony*, saith, He devoured with his Chaps and Teeth, whatsoever the Sea, Earth, or Air brought forth, as if all had been born only to satiate his Luxury. *Saturn. 3. and 17.* The furniture of two Dishes was very famous among the Ancients; whereof, one was *Vitellius's*, filled with the Brains of Pheasants and Peacocks, the Tongues of Rhinoceroses; and the Melts of Lampreys, brought from the *Spanish* and *Carpathian* Seas: The other *Esop's*, the *Tragician*, which he furnish'd out with the rarest singing Birds, or such as best imitated man's Voice, which cost him 6000 *Sesterces* a piece, and the whole Platter, 600000. *Pall. 9. ch. 1. Sen. ep. 96.* The Example of these kinds of Luxury, together with the ill consequences thereof, may have been a great Motive to induce the wiser of the Philosophers to such a kind of Abstinence. As for Fast-

ing

ing or Feasting, I am extremely well pleas'd with the order and discipline of our Church, which prescribes both; since as the one advances Health, so doth the other Religion, many of the Common people holding their Christianity by no stronger Tenure, than that of Minced-pye and Plum-pottage. *Asclepiades* rejecting the use of Medicaments, reduced all Cure to the order of Diet, observing the quantity, quality, and seasoning of Meats. *Gallius* culling out of *Varrs* the most delicate Meats used by the Ancients, presents us with this Bill of Fare; the *Samos* Peacock, the *Phrygia* Turkey, the *Arabian* Kids, the *Tartessus* Mullet, Cranes from *Mela*, Trouts from *Possinumum*, *Tarentine* Oysters, Crabs from *Chios*, *Tuscan* Nuts, *Assyrian* Dates, and *Librian* Chestnuts. For my own part, I ever eat rather out of necessity, than pleasure; and as *Montaigne* says, hate a multitude of Dishes, as much as any other throng, being no Friend either to delicacy or variety; and am naturally apt to give God thanks as well when I empty my self, as at my Meals; since a man may as well live without eating, as without evacuating. Nor do I ever receive a bag of Money without as solemn a Thanksgiving, as over a dish of Meat, since without the one, I could not enjoy the other. As for the times of Eating, let them that can do it, comply with the custom of their Country; but for my self, neither in this nor any other thing will I ever be a slave to *Presidents*, but by eating when I am an hungry, and drinking when I am a dry, enjoy more satisfaction in one Meal, than in ten eaten without an Appetite. However, were I to choose any one time for my chief Meal, it should be at six in the Evening, like the ancient *Romans*, since I can by no means approve of that great interruption of Business occasion'd by our Dinners; when we break off at Mid-day, and most commonly render our selves unapt for action all the day after.

[2] The mighty influence which Custom hath over mankind, appears in nothing more than in the several Fashions of mens Apparel, which becomes agreeable or unpleasant to behold, according to the usage of the Country. As for fine Cloaths, were all men wise, nothing would appear more ridiculous, but the folly of the Vulgar renders them in some measure necessary; for they, being only able to judge of the outside, set an estimate upon the man, according to the number of his Tags, Laces, and Ribbons. I never see any persons wear Cloaths above their quality, but I fear they come dishonestly by them, and either receiv'd them from a Gallant, or run on the score for them: And whether they paid for them or no, yet they are little to be trusted; since he that lives above his Fortune, is generally tempted to feed his own extravagancy with dishonest and indirect dealing. The Ancients were much addicted to this Vice; *Pliny* (lib. 9. ch. 35.) speaks of the great abundance of Pearl and Purple that was worn as well by men as women; First, as for the men; we read that when a *Prætor* (being to set forth a magnificent Show) came to *Lucullus* to borrow of him some short Cloaks, he lent him (as saith *Plutarchus* in *Lucullo*) two hundred out of his own Wardrobe, *ducentas accipere jussit*: But *Horace* speaketh of a far greater number, no less than five thousand;

Chlamydes Lucullus ut aiunt

Si posset centum scena præbere, rogatus,

Qui possum tot: ait? tamen & quaram, & quot habebō

Mixam, post paulo scribit sibi millia quinque

Esse domi chlamydam, partem vel tolleret omnes. Hor. Ep. 6.

Marcellinus (lib. 28.) says, that they had a rich loose upper Garment, of which when they went to the publick Baths, they had so many brought after them as might well suffice a dozen men to carry. And at publick Feasts they often changed them, only for ostentation to shew their variety, at least so often as the several Courses were serv'd in:

Undecies una surrexit Zoile cena,

Et mutata tibi est Synthesis undecies. Mart. lib. 5. Ep. 81.

Neither was the price less considerable than the number; for ten thousand *Sesterces* were frequently given for a Cloak:

Millibus decem dixit

Emptas lacernas munus esse Pompiliæ. Mart. lib. 4. Ep. 61.

And in another Epigram,

Emis lacernas millibus decem Bassus. Mart. lib. 2. Ep. 10.

Now

Now that which rais'd them to such an immoderate price, was the rich dye which they borrowed from Shell-fish; *Quibus eadem mater luxuria paria pona etiam margaritis pretia fecit*, which our Luxury (saith Pliny, lib. 9. c. 35.) hath brought to prizes almost equal to those of Pearls. A pound of Violet Purple was sold for an hundred pence, in the time of *Augustus*; as witnesseth *Cornelius Nepos*, who lived and wrote during his Reign. Another extravagancy whereof they much boasted, was the wearing a multitude of Rings; in so much that we find both *Pliny* and *Seneca* thus complaining: We garnish our Fingers with Rings, and upon every Joynt shines a precious Stone. *Senec. Nat. Quest. lib. 7. 31.*

Per cunctas digitos curris levis annulus omnes. Mart. 5. 63.

Again,

Sardonychas, Smaragdos, Adamant, Jaspides uno

Versat in articulo Stetha, Severe, meus. Mart. 5. 11.

At the Battle of *Canus*, the Carthaginians gather'd from the Fingers of the slaughter'd Romans who died in that Battel, three *Adams*, which by *Hannibal* were sent to *Carthage*, as a token of the greatness of his Victory. And *Nomius* the Senator, being proscribed by *Anthony*, carried with him in his flight no other Goods but only one Ring, wherein was set an *Opal*, valued at twenty thousand Sesterces, *Pliny* lib. 37. ch. 6. Nay, they were so vain to have some Rings peculiar for the Summer, and others for the Winter, as *Probus* writes: *Luxuria invenerat alios annulos aestivos, alios vero hyemales.* To the same purpose writes *Juvenal*, Sat. 1.

Cam verna Canopi

Crispinus Tyrias humero revocante Lacernas;

Ventiles astitum digitis sudantibus aurum;

Nec susterre quædam majoris pondera gemme.

Nor were their women less extravagant in these matters; than their men; as you may see by this of the Poet:

Matronæ incidit census induta Nepotum. Prop. lib. 3. Elog. 11.

Again,

Perque caput ducti lapides, per colla manusque,

Et pedibus niveis fulserunt aurea vincula. Manil. lib. 5.

Suetonius (ch. 50.) tells us, that one Pearl which *Julius Cæsar* bought for *Servilia* the Mother of *Brutus*, cost him sixty hundred thousand Sesterces. Their Ropes of Pearl were so rich, that *St. Jerom* tells us, *uno filo villacum infam prætia*, upon one Rope hang the prices of divers Lordships: in *vita Pauli Emmitæ*. But they exceeded most in Jewels they wore in their Ears; *Quare uxor inatocupletis domus confum auribus gerit?* saith *Seneca*; Why doth thy Wife wear in her Ears the Revenues of a rich Family? *Seneca* likewise telleth us, (*de Benef. 7. 9.*) that the women wore Silken Cloaths, if they may be called Cloaths, wherewith neither their Bodies nor Shame are covered; which a woman wearing, cannot safely swear that she is not naked: exposing no less to the publick view abroad, than they do to their Lovers in bed, Which immodesty is thus taxed by *Horace*:

Cois tibi pene videtur est

Ut nudam.

They painted not only their Faces, but their very Eye-brows:

Scissis & indulta candorem querere cerâ,

Sanguine qua vero non rubet, arte rubet;

Arte supercilii confusa nuda repletis,

Parvaq; sinceræ velas aluta genas;

Nec pudor est oculos tenui signare favilla;

Vel prope te natis livide Cythere croco. Ovid. de Rem. Amor.

They likewise dyed their Hair:

Femina canitiem germanis inficit herbis;

Et mulier vero queritur, arte color, Ibid.

E

They

They also were Hair which they bought of others; instead of their own:

*Juras capillos esse quos uniu suos:
Fabulla, nunquid illa Paule pegerat?*

They used Artificial Teeth, in defect of Natural;

*Thais habet nigras, niveos Laucana dentes,
Qua ratio est? emptos hec habet, illa suos.* Mart. lib. 5. Ep. 43.

Lastly, they were furnish'd with Paint of divers colours, to conceal their deformities:

*Pyxidas invenies, & rerum mille colores,
Non semel hinc stomacho nausea facta meo.* Ovid. de Medic. fac

There is no modern Folly or Vice which was not parallel'd by the Ancients; amongst whom this Luxury of wearing rich Apparel was much in use by all, excepting either those whose poverty denied them the opportunity, or those whose Philosophical wisdom shew'd them the vanity of it: as we see *Apollonius* did. *Diodorus* writeth, that *Pallas* first taught the use of Cloathing and Apparel. *Eusebius* saith, that one *Ufo*, a *Sicilian* born, was the first that made Cloathing for men of Beasts Skins. However the History of Faith deduces Cloaths from *Adam's* green Breeches. *Barbours* invented the Shoemakers Art. *Atralus* first taught men to weave Gold in Cloaths. And the *Phrygians* invented Imbroyding. The *Greeks* devised the Mantle. And the *Hermians*, Robes of State. There is no time in my opinion so ill spent as that of Dressing and Undressing, which like *Penelope's* Web is nothing but doing and undoing, with a Parenthesis of ten hours betwixt the one and the other. Nor are other Creatures to be a little envy'd in this respect, whom Nature hath exempted from this trouble. *Montaigne* is of opinion, that our Skin may as well bear nakedness as theirs: witness divers Nations, which yet never knew the use of Cloaths. The ancient *Gauls* were but slightly apparell'd. No more were the wild *Irish*, in so cold a Climat. Nor do I believe the ancient *Britains* receiv'd any great warmth from their Woad, the only guard they had from the cold. If there be any weak part in us, which in likelihood should seem to fear cold, it ought to be the Stomach; where digestion is made: and yet our Forefathers used to have them bare, and our Ladies are many times seen to go open-breasted. *Zeleucus* endeavouring to correct the excessive prodigality and finery of the *Locrines*, took a very ingenious course, worthy all Princes imitation; for he enacted a Law, that no Woman of free condition, should have any more than one Maid-servant to follow her when she goeth abroad, unless when she be drunk; and that she might not go out of the City by night, nor wear any Jewels of Gold or precious Stones, or Goldsmiths Work, or Imbroidery about her, except she be a profess'd Whore: Also that it should be lawful for none but Pimps and Panders to wear any gold Rings, or rich Garments, &c. Now by this means he reform'd their Manners, without any Tyranny or Cruelty. In fine, The best method is for all men to go dress'd according to their Quality and Estate; but for my self, I desire never to be remarkable either for the fineness or meanness of my Garments.

[3] The Hair of a Man (though no other then an Excrement) hath been more taken notice of, than any part of the Body, in so much that several Laws have been produced about it. Heretofore in *Greece*, as also in most of the *Eastern* Countreys, it was esteem'd for a great punishment to have the Head or the Beard shaven. In many places the punishment of Fornication was to have the Beard cut off, as a mark of the highest Infamy. *N. Boyer* saith, that it was the custom in *France*, (also *Tacitus* writeth the same of the *Germans*) that the Wife being convicted of Adultery, should be shaven, and her Cloaths cut off round about her to the middle of her Waste, in which posture she should be carried through the Towns and Villages to be seen of all people. And *Gandinus* (de malefic. in tract. pen. nn. 56.) reports, that in *Lombardy* the Thieves and Fiers of Forrefts, were for the first offence poll'd on the top of their Heads; but for the second, had all their Hair cut off. *Theophrastus* (in his *Colymography*) tells us, that 'tis at this day a punishment in the Isle of *Candy* to cut off any mans Beard. The *Salick Law* (saith *Camerarius*) setteth a Fine upon them that shall shave young Boys or Girls. We read also among the ancient Laws of the *Germans*, made in the time of *Charlemagne*, this Edict: That if any one cuts off the Hairs of a Freeman against his will, let him pay him twelve shillings to make him

him attends, and six shillings if he makes his Beard be shaven. Again, By an Ordinance of the Emperor *Frederick*, it was enacted, That if any person shall pluck off the Hairs of anothers Head or Beard, he shall forfeit ten pounds to the party offended, and twenty pounds more for the satisfaction of Justice. *Plutarch* speaking of the custom of the *Sicilians*, saith, That the Conquerors were mounted upon Horses crowned with Bays, and that the Prisoners being shaven, were led in triumph. Heretofore among the *French*, the Subjects were shaven in token of Vassallage, but the Princes wore long Hair as a mark of Ruling: And this appears by the Pictures of their Kings in the Churches of *St. Denis*, and *St. Germain des pres*. In former times likewise, the *Turks* were used to let the Hair of their Heads and Beards grow to a very great length; for we read in their Histories published by *Leunclavius*, that to cut the Beard with Scissors was not a thing in use. The Counsellors and Baffees of the *Sultans* wore very long Beards; and if the *Sultan* were displeased with any one, he presently caus'd his Beard to be cut off for a shame and punishment: as *Leunclavius* reports the *Sultan* *Emir Sulayman* did by *Chassan*, a Captain of the *Janizaries*, Anno Dom. 1572. This custom of wearing Beards or Whiskers may be more necessary in these Parts, than in our more cold and Northern Climates, where that brutish Vice of carnal Copulation with our own Sex is not so usual, nor by consequence a smooth Chin in so much danger. Moreover there have been others who were enemies to long Hair: As we see *Alexander* the Great, when ready to joyn Battel, expressly commanded his *Macedonians* to shave their Beards, that so their Enemies might want that hold, when they grappled with one another. *Alexander* of *Alexandria* writeth, that the *Abantes* and the *Myssians*, a People of *Arabia*, did the same thing in time of War, and for the same reason. The like also do the *Americans*, and other *West-Indians* at this day. *St. Paul* followed this Rule, as most conformable to wisdom and reason, when he saith, (*1 Cor. 11. 14.*) that it is a dishonour to the man to wear long Hair. *Plutarch* telleth us, (*Vita Theoi*) that the custom of the young men was, when they came to full age, they went and shaved their Hair in the Temple of *Delphos*. And that for a man to swear by his Beard, was esteem'd a most holy and Religious Oath. Now whether our Philosopher *Apollonius* neglected his Hair, and let it grow, out of superstition, affectation, or laziness, is uncertain; but if I might judg by my self, I should guess the latter. Wherefore the invention of Periwigs is of so great use, and saves men so much trouble, that it can never be laid aside: It helps to disguise the Thief, to make an ill Face, tolerable; the tolerable, handfome; to ease the lazy of trouble; and to make men their Vassals, if women would but wear them.

[4] *Asculapius* himself rejoiced to have *Apollonius* a witness of his Cures; that is, the Priests of the Temple were exceeding glad to have so crafty a man as *Apollonius* was, confederate with them in their Cheat: he being of no less service to them, than *Sergius* the Monk was to *Mahomet*. *Apollonius* did as it were bind himself Apprentice to the Miracle-Trade, when being one of the *Sacris Initiari*, and so receiving his freedom from *Asculapius*, he afterwards (as we see) set up for himself. If I bear record of my self, my record is vain, therefore in all such cases the testimony of others is requisite. For two conspiring, one to seem dead and buried in a hollow Vault, (which is easie to be done) and the other to raise him again, will deceive many; but many conspiring, one to be dead, the other to bring him to life, and all the rest to bear witness, will deceive more. So that the main stress of all these things relyer upon the nature of the Evidence. And herein is to be examined the Interest and Credit of the Witnesses: First, For their Interest; some out of vain-glory think to acquire to themselves no small reputation, by being recorded in Story for a Companion to a God, or any such divine Person: We see how fond half-witted men are of conversing with such as are eminent either for Wit, Quality, or Courage, boasting of the Honour they had in being acquainted with such a Poet, Author, Lord, or General. Again, Others affect to cause admiration by relating wonderful Stories; but in such a case, which is most rational to believe, either that an old Woman flew through the Air in a Sieve, or that he who related it, told you a Lye. Nay, 'tis possible for a man to tell that Tale which he made himself so often, till at last the Author of it really believes it true. Furthermore, Some have got vast Revenues by professing a Doctrine to be true: and like Knights of the Post make money of their Evidence: which Lye being at first planted out of policy, is afterwards believ'd out of folly, and

believed

believed even unto Martyrdom. Others have gone so far in their false Testimony, that they could not with Honour disengage themselves, and so before they were aware, have been drawn into a forfeiture of their own Lives, rather than recant. In the next place, Let us consider the Credit of the Witnesses, that they be neither Women, Children, or Fools; that is to say, rude, ignorant, common people, such as are susceptible of belief: who believe all things Miracles that are above their understanding, taking ingenious men for Conjurors, and think that God never shows his Power, but when he alters the course of Nature, building their Religion upon some monstrous Birth, or the like: Were those men to write the Life of *Archimedes*, they would have presented you with another *Dr. Faustus*. Should any man go to *London* bridge with one of *Sir Samuel Moreshead's* Trumpets, and from thence proclaim Destruction to the City, I question not but many silly Watermen and Fishermen would receive it as a Voice coming from God. Now the more easie they are to be imposed upon, the less credit ought their Testimony to have.

[5] God appear'd to him in a Dream; that is, he dream'd that God appear'd to him: for so the *Malmesbury* Philosopher very ingeniously expounds it. Dreams (saith he) are the reverse of our waking Imaginations; beginning at one end when we are asleep, and at the other when we are awake: For instance, An Anger when we are awake, heateth such and such parts; so if when we are asleep we over-heat the same parts, it produceth angry Dreams: Also as Fear when we are awake causeth a palpitation of the Heart; so if by lying on our left side, those humours which flow to the Heart cause the like palpitation, there likewise succeed frightful Dreams. The Ancients were very superstitious concerning Dreams, as we may see by the many remarkable Observations which were made of them: *Herodotus* tells us, that a Vision appear'd two several times to *Xerxes* in his sleep, and by threats constrain'd him to make War upon the *Grecians*; whereof his Uncle *Artabanus* being inform'd, he making slight of it as a Dream, and perswading his Nephew to Peace, the same Vision came likewise to him, with a pair of burning Tongues in his hands, as if he would have put out his eyes, for opposing the Counsels of War. *Herod. lib. 7.* *Xenophon* writes, that one time as *Cyrus* lay asleep in his Palace, an Apparition came to him resembling an old man, with a venerable and divine Aspect, bidding him, Prepare thy self O *Cyrus* to go a Journey, for shortly thou must go to the Gods; which Dream awaking him, gave him warning of his death, which soon followed. Much such Stories as these, are those Dreams of *Aetorius*, Physician to *Augustus*, of *Calpurnia*, Wife to *Julius Caesar*, of the two Consuls, *Decius Mus*, and *Manlius Torquatus*, of *Titus Arminius*, of *Cleora*, of *C. Gracchus*, of *Aetorius Rufus*, of *Annibal*, of *Alexander of Macedon*, of the Poet *Simulides*, of *Cassius Parmensis*, of *Craesus*, of *Abyrges*, *Cyrus's* Grandfather, of *Himera*, of *Dionysius's* Mother, of *Amilcar*, the *Carthaginian* General, of *Alcibiades*, and of the two *Arcadian* Friends, all mention'd in *Valerius Maximus; lib. 1. ch. 7.* Also the Dreams of *Dio*, the *Syracusan*, related by *Plutarch* in his Life. And of *Julian* the Apostate, written in *Ammianus Marcellinus, lib. 20.* But that which is the most remarkable Story of all, is that of *Adriani Pontici*, related by *Plutarch*, and thus descanted on by *Hobbs*: We read (saith he) of *Marcus Brutus*, (one that had his Life given him by *Julius Caesar*, was also his Favourite, and yet notwithstanding murder'd him) how at *Philippi*, the night before he gave Battel to *Augustus Caesar*, he saw a fearful Apparition, which is commonly related by Historians as a Vision: but considering the Circumstances, one may easily judg to have been but a short Dream. For sitting in his Tent pensive and troubled with the horror of his rash Act, it was not hard for him, slumbering in the cold, to dream of that which most affrighted him, which Fear, as by degrees it made him wake, so also it must needs make the Apparition by degrees to vanish: and having no assurance that he slept, he could have no cause to think it a Dream, or any thing but a Vision. And this no very rare Accident; for even they that be perfectly awake, if they be timorous and superstitious, possess'd with fearful Tales, and alone in the dark, are subject to the like fancies; and believe they see Spirits and dead mens Ghosts walking in Church-yards; whereas it is either their fancy only, or else the knavery of such persons as make use of such superstitious fear, to pass disguised in the night, to places they would not be known to haunt. From which ignorance how to distinguish Dreams and other strong Fancies from Vision and Sense, did arise the

greatest

greatest part of the *Gentile* Religion in times past, that worshipp'd Satyr, Fawns, Nymphs, &c. and now says the opinion that rude people have of Fairies, Ghosts, Goblins, and Witches, &c. is a sort of Sleep is a time wherein we are naturally apt to imagine those things which are not: however I must for my own part acknowledge, that the last Superstition from which I disengag'd my self, was my resentment of Dreams; by reason of the many strange predictions that as well my self, as my acquaintance, have received from them: which however, I esteem accidental. The first expounding of Dreams, *Pliny* ascribeth to *Amphion*, and *Trogus* to *Joseph* the Son of *Jacob*; but *Cleopatra* saith the *Tamians* first invented it, *Polyd. Virg. l. 3. 56. 39.* But who ever first invented it yet the Priests alone made themselves the Interpreters of Dreams, in which Art none were thought more skillful than the *Chaldeans*. *Plato* saith, it is the Office of Wisdom to draw Divine Instructions from them, against future times, wherein I see nothing but the wonderful experience, that *Socrates*, *Xenophon* and *Aristotle* (men of unquestionable Authority) relate of them. This Art was heretofore call'd *Oneirocritica*, whose Interpreters were properly call'd *Conjecturers*, according to that Verse in *Enchiridion*:

*His est conjecturae laus amissae,
Of all, the best of Prophets is.*

Many great Philosophers have been given up to this delusion of Dreams, as *Democritus*, *Aristotle*, and his Follower *Theophrastus*, as also *Synesius* the *Phoenician*, so far building upon examples of Dreams, which some accident hath made to be true, that from thence they endeavour to persuade men that all Dreams are real. *Macrobius* distinguishes Dreams into five several kinds: 1. *Serena*, 2. *Insana*, 3. *Onirica*, 4. *Corporea*, 5. *Imaginaria*. Nay the distinction of Dreams was so accurate, that in the making of them *Somnus* was feign'd to have no less than three Servants wait upon him: for if he would have a Dream that should concern Men, he made use of *Morpheus*; if Beasts, of *Phobetus*, (as men call'd him) or *Icelus*, (as call'd by the Gods,) if inanimate Creatures, of him whose name was *Phantasus*. As to the external or internal causes of Dreams, there are different opinions: For *Aristotle* refers the cause thereof to common sense, but placed in the fancy: the *Platonicks* reckon them among the specifick and concrete Notions of the Soul: *Avicen* makes the cause of Dreams to be, an ultimate intelligence moving the Moon in the middle of that light, with which the fancies of men are illuminated while they sleep. *Averroes* places the cause in the imagination; *Democritus* ascribes it to little Images, or Representatives separated from the things themselves; but *Julius Caesar Celsus*, together with all Physicians, refer the variety of Dreams, to the variety of Meats we eat, imputing the cause thereof to the vapours and humours which ascend up to the Brain. *Montaigne* saith, that Dreams are the true Interpreters of our Inclinations, proceeding from the cares and affections predominant in persons when they are awake; according to that of the Poet:

*Res quas in vita usurpant homines, cogitant, curant, vident,
Quaeque agunt vigilantes, agitantque ea ficit in somno accident
Admisi nos audire est.*

Historians say, that the Inhabitants of the *Atlantick* Isles never dream, who feed on nothing that hath been slain; which might perhaps be the reason. The Ancients had many Ceremonies relating to this exposition of Dreams; which are too tedious here to be inserted: Sometimes they would go and sleep in the Temple, with Laurel about their heads, and sacrifice to *Artemis* the Goddess of Dreamers. Also the *Lacedaemonians* kept men of purpose to sleep in the Temple of *Paphia*, to watch for Dreams: as silly people still amongst us to go watch at the Church-door, and know who should dye the next year: The like was done in *Egypt*, in the Temple of *Serapis*: Also *Plato* in *Aristophanes* did the same. In fine, there were great advantages accr'd both to the Priest and Civil Magistrate hereby; who were not only paid for their exposition, but also made such Interpretations as ever rendred them serviceable to the publick. Many have written upon this subject of Dreams, whereof the most eminent are *Artemidorus* and *Daldianus*. Some Books of this subject go about under *Aschubus*'s Name, whom *Philo* in his Book of the Giants, asserts to have been the first professor hereof: however, *Pausanias* attributes it

to *Amphiarus*. *Plutarch* mentions other Books concerning this Art, which were found in *Amphiarus's* Study. *Arteman Molossus* wrote two and twenty Books of it himself; and there is a Copy of about fourscore *Somni Verba* in *Greek*, shewing the signification of such or such a sight in a Dream. Other Treatises there are, falsified under the Names of *David* and *Solomon*, containing nothing but Dreams upon Dreams: however *Marcus Cicero* in his Book of Divination, hath given sufficient Reasons against the vanity and folly of those that give credit to Dreams.

[63] *Heraclitus* was a Philosopher of *Ephesus*, surnamed by *Socrates* *curiosus, obscurus*, from his affecting dark sayings: he lived in the time of the last *Darius*, *A. M. 3447*: *ant. Nat. Chr. 601*. his affections were contrary to those of *Democritus*; for he always wept at the miseries of this World, whereas *Democritus* continually laugh'd at them. Some report, that he never had any Master to instruct him, but that he acquired all his knowledge by his own labour and industry. He held Fire to be the Principle of all things; that the World was full of Spirits and Demons; that the Sun was a resplendent Flame, not being any bigger then it appeared to our eyes; that all things were govern'd by Destiny: besides many other strange opinions, concerning the production of Natural things, all mention'd in *Diogenes Laertius*, lib. 9. also in *Cic. lib. 4 de Quest. Acad.* In his old age he fell into a Dropic, but would not use the help of Physicians: at last, having fallen into some dirt, and then lying in the Sun to dry himself, he fell asleep, and (as some report) was devour'd by Dogs in his sleep. *Suidas* tells us, that he had for his Disciples *Pythagoras*, *Hesiod*, and *Xenophon*. *Pliny* says of him, that for his Rigour and inflexible roughness of Nature, he was called *amulos*, a man without passion. He was stiled by *Epictetus* *μυρτίς*, an Ape or Mimick; as also *κωλάρης, more-bisus*. He used to say of himself, that when he was young he knew nothing, and when he was old he was ignorant of nothing. There were four others of this name, besides this Philosopher, viz. the first, a Lyrick Poet; the second, of *Halicarnassus*, a man of great Eloquence; the third, a *Lesbian*, who wrote the *Alaeddonian* History; and the fourth, a person eminent for nothing but his Folly.

CHAP. VII.

Of a very rich Cilician, who sacrificing to *Æsculapius* for the Restauration of his lost Eye, and shewing the occasion of his losing it, was thereupon, by the command of *Æsculapius*, excluded the Temple.

A Pollonius on a certain time beholding much Blood sprinkled on the Altar, and Sacrifices laid thereon, together with Egyptian Oxen and Swine of a vast bigness lying slain, some sleying them, and others cutting them into pieces; also two Golden Bowls dedicated, wherein were placed most incomparable and precious Indian Stones, he went to the Priest and ask'd him what was the meaning of all this? saying, surely some magnificent person is liberal towards the God. To whom the Priest answer'd, But you would more wonder, if you consider, that this man hath yet made no Request, nor stayed the usual time, nor received health from the God, nor had that which he desires; for he came but yesterday, and yet sacrificeth so generously. Moreover, he promiseth to sacrifice and dedicate more largely, if the God will but grant him his request: for he is very rich, and possesseth more Wealth in Cilicia, than all the rest of the Cilicians put together. Now his Petition to the God is, to restore him his Eye that is lost. Apollonius (as his manner was, even in his old age) having fix'd his eyes upon the ground, enquired what was the mans name? which being told him, he reply'd to the Priest, That

it was unfitting such a Fellow should be admitted into the Temple, as being of a depraved Spirit, and one that had procured this blemish by no good : wherefore that he should be so prodigal in his Sacrifices, before he had obtained any thing at the hands of the God, argueth that he doth not so much Sacrifice, as expiate his own base and criminous actions : Thus far Apollonius. But Esculapius appearing by night to the Priest, said unto him, Let this sick man be gone, having according to his deserts ; for he deserves to lose his other Eye which remains. The Priest therefore having enquired of the man, found that this Cilician had a Wife which had a Daughter by a former Husband, with whom this Cilician being extremely enamour'd, was accusom'd to lye with her ; so as it was no longer conceal'd, for the Mother coming suddenly to their Bed, with Needles prick'd out both her Daughters eyes, and one of her Husbands. Hereby he taught this piece of Philosophy, That it becometh not them who Sacrifice, or offer Gifts unto the Gods, to exceed a medium.

Illustrations on Chap. 7.

IN this whole Chapter we find but two things remarkable : the first, concerning the Extravagancy of the *Gentiles* Sacrifices ; the second, of their Gods appearing to them ; both which were the main support of their Idolatry, and gives me a just occasion to inspect the same. Now the original of all the false Doctrine, Idolatry and Superstition among the Heathens, proceeded from these causes : First, Revelations from above, devised and forged by their Priests. Secondly, Oracles of the same stamp. Thirdly, ambiguous Prophecies, (such as those of the *Sybil*) either applied to future events, or counterfeited after them ; thereby to gain Authority for any thing they would have credited by the people. Fourthly, Interpretation of Dreams in what sense they pleased. Fifthly, doing things which seem'd Miracles to the Vulgar, only by Natural means, or otherwise by the confederacy of Priests and Impostors amongst themselves. Sixthly, by intruding Traditions of great Persons or Actions in former times, without alledging any certainty of them. And lastly, by adventuring to tell more Fables and Lyes, because the foolish could not, and the wise durst not contradict them. Out of all which they extracted and composed a Doctrine of Rites and Ceremonies, (such as Sacrifices, Oblations, and the like) according to their own fancy, and possess'd the easie people therewith ; who received them as coming from God himself. Nothing was more usual among the ancient Priests, than to affirm to the people, that while they watch'd in the Temple their several Gods reveal'd several things to them ; (as we here see *Esculapius* is reported to have done) which they were commanded to communicate to the people ; while for the rest, the said Priests (being of great Authority and esteem as well with the Magistrates themselves, as with the Vulgar) did with much gravity (for it behoved them to keep their countenances) communicate to their Auditors the said supposed Revelations ; adding, that it concern'd both People and Magistrates to take notice of, and obey those counsels and precepts which they gave. In the mean while the Vulgar, not presuming so much as to question the least syllable of what was told them, neither heard with their own ears, nor saw with their own eyes ; in so much awe did Religion hold them ; For the Priests did interest themselves in almost all manner of publick business, especially in the times of War, and publick calamities ; well knowing that all men are more Pious in prosperity, and more Superstitious in adversity, as being less apt to give thanks, than to ask pardon. Who but their Priests had (I do not say Wit to invent, but) Authority to introduce Novelties into Religion ? Who (but those that got by it) would be so wicked to withdraw men from the practice of a Godly life, such as many of their Philosophers taught, to a barbarous and sottish form of Rites and Ceremonies, more becoming a Puppet show, than the Service of God ? Again, could any else get thereby but the Priests, who profiting themselves more by mens ignorance, than knowledge, and by mens vices, than their virtues, cared not how often and how much they imposed and multiplied their Commandments ; that so the Prevaricators might be more obnoxious to

to their censure and punishment. That which is of a Divine Nature, (like the Deity it self) admits of neither mixture nor pollution from any gross and Elementary substances; therefore it is not to be believed, that those necessary and Divine Truths which do really come from God, can be any more shaken in mens minds, or defiled by any Superstitions, than the Sun-beams could be defiled by shining on a Dunghill: the Heathen Religion was mixed, alter'd and corrupted; therefore did it not come from God, as a necessary and Divine Truth. Universality is esteem'd a main Argument of a true Church; now the several Sects in any Religion, takes away this Universality. Another Argument that Priests make use of to prove a true Religion, is Antiquity: and here, that Priest who begins his Religion at a later time than the beginning of History, comes short of this mark of Antiquity, and casts a blemish on Gods providence for the former times. *Campanella* in his *Atheismus Triumphatus*, reduces the wicked Objections of our modern Atheists against Christianity, into six principal Quæries, whereof the first reflects upon the Antiquity of our Religion: however because they are short, and of no force, I will here venture to insert them, just as I find them in him. 1. *Si Christus est Deus providus, cur prioribus non venit seculis, ad salvandum homines?* 2. *Et cur nunc tam innumera damnantur Gentes?* *Erga vanus fuit adventus ejus;* *Et cur alias multas perire absque remedio permisit postmodum in altero Hemisphærio, quod vocant Novum orbem?* 3. *Et cur creât Animas, quas prænovit esse damnandas, & plures salvandas?* 4. *Et cur unius pomi morsus tantum invexit malorum, ut totus exitio sic deberetur Mundus ex tam levi crimine; quod Deus necesse habeat incarnari, & redimere eum per gravius crimen, in sua morte ab homine commissum.* 5. *Si enim homo ob tantillum inobedientiæ tanta passus est mala, nunc quia occidit Deum ipsum, quanto majora pari debet, nec salvari illius sanguine, sed irreparabiliter damnari?* 6. *Et cur hodierno tempore Diabolus locupletior & potentior est quam Christus inter homines.* But these Arguments are so weak and futile, that they need no Answer, as appears by the very first: for all men that understand Christianity, know that we hold Christ to have been from all Eternity, and so he speaks of himself; *before Abraham was; I am,* John 8. 58. But to proceed: The definition of Religion, according to St. *Austin*, is that which prescribeth the reverence and ceremony of some superiour Nature, which they call Divine. *Lactantius* distinguisheth Superstitious persons, from those we call Religious, thus; the Superstitious are those who reverence the surviving memory of the Dead, or who out-living their Parents, adore their Images at home, as their Household Gods: which many of the Heathens did. *Plutarch* defines them to be such, who are by fear brought to believe Demons or Gods. But Mr. *Hobbs* makes Religion to be Tales publicly allow'd, and Superstition to be Tales that are not allow'd of by publick Authority. Now he that will examine all the Religions in the World, must in the first place cast off all menaces and threats; Secondly, he must comfort himself with the Assurance that God is the *communis Pater* of all mankind; and Thirdly, he must learn how to distinguish the True, from the Likely, the Possible, and the False, in all Religions. First, there are holy precepts for a good Life, in honour of the Supreme God, contain'd in the *Alcoran*: Secondly, which cannot come but from one extraordinarily endued with Gods holy Spirit. Thirdly, and were delivered to *Mahomet* by the conveyance of the Angel *Gabriel*. Fourthly, therefore constituted so perfect a Religion, that without it none can be saved. Here the first proposition is true. The second, as most, is but likely; for *Mahomet* might have many of his Doctrines to that purpose from ancient Philosophers, and perhaps from *Moses* himself, by the help of *Sergius* the Monk, with whom it is said he advised. The third, is possible only; since though God might (if he so pleased) by the ministry of the Angel *Gabriel*, inform *Mahomet* of the Doctrines he taught; yet this is not likely, since there is no Testimony for it, but *Mahomet's* single word, who was no other than an Impostor, as appears by his addition of divers points of his own invention; and that therefore this Article is more remote than the former. As for the fourth proposition, it is absolutely false; there being a more perfect Religion than *Mahomet's*, (since it contains many absurdities) and therefore not such as in it men can only be saved. Mr. *Hobbs* tells us, that in these four things, opinion of Ghosts, ignorance of second causes, Devotion towards what men fear, and taking of things casual for Prognosticks, consisteth the natural Seed of Religion; which by reason of the different Fancies, Judgments, and Passions of several men, hath grown up into Ceremonies so different, that

that those which are used by one man, seem ridiculous to another. Now the first founders of Religion amongst the *Gentiles*, whose ends were only to keep the people in peace and obedience, have in all places taken care; First, To imprint in their minds a belief, that those precepts which they deliver'd, might not be thought to proceed from their own device, but from the dictates of some God, or else that they themselves were of a higher nature than meet mortals, thereby to have their Laws more easily received: like the first King of *Pers*, who pretended himself and his Wife to be the Children of the Sun. Secondly, They have had a care to make it be believ'd, that the same things were displeasing to the Gods, which were forbidden by the Laws. Thirdly, To prescribe Ceremonies, Supplications, Sacrifices, and Festivals, by which they were to believe the anger of the Gods might be appeas'd; and that ill success in War, great contagions of Sickness, Earthquakes, and each mans private misery, came from the anger of the Gods; and their anger from the neglect of their Worship, or the forgetting or mistaking some point of the Ceremonies required. And though among the ancient *Romans* men were not forbidden to deny, that which in the Poets is written of the pains and pleasures after this Life; which divers of great Authority and Gravity in that State have in their Harangues openly derided; yet that belief was always more cherish'd than the contrary. By these and such other Institutions, they obtain'd in order to their end, (which was the peace of the Commonwealth) that the common people in their misfortunes, laying the fault on neglect or error in their Ceremonies, or on their own disobedience to the Laws, were less apt to mutiny against their Governours. Also being entertain'd with the pomp and pastime of Festivals, made in honour of their Gods, they not only imbibed their Religion, (by drinking the Founder's Health, as is usual at such times) but likewise needed only Bread, to keep them from discontent, and murmuring against the State. And thus you see how the Religion of the *Gentiles* was a part of their Policy. *Leviash.*

ch. 12. part 1.

CHAP. VIII.

Whether or no the Gods know all things? And how we are to pray? Also what things are due to men from the Gods? And last of all, the words of Apollonius to Æsculapius.

When upon the repulse given to the Calician, many flock'd to the Temple, Apollonius demanded of the Priest, whether the Gods were just? The Priest answering they were most just, Apollonius further ask'd him, whether they were wise? What (said the Priest) is wiser than God? Then he again ask'd him, whether they were acquainted with humane Affairs, or whether they were ignorant of them? To which the Priest replied, that therein the Gods seem'd most of all to excel men; for that they through the weakness of their Understandings do not sufficiently know their own Affairs, whereas the Gods know not only their own, but also the Affairs of men. You have answer'd very well and truly, said Apollonius to the Priest; wherefore seeing the Gods know all things, it seems very reasonable that he who cometh to the Temple of God, should [1.] pray after this manner: O ye Gods, give me that which I ought to have! Now to good and holy men, good things are due, but to wicked, the contrary. Accordingly the Gods, when they find a man to be sound and untaunted with sin, send him away crown'd, not with a golden Crown, but with all manner of good things; whereas if a man be polluted, stain'd or corrupt, they give him over to punishment: being the more offended at him, for daring to approach their Temple in his impurity.

rity. Apollonius having spoken this, and looking back upon Æsculapius, he said, Thou, O Æsculapius, dost practise such a kind of Philosophy as is abstruse and agreeable to thy self, not permitting the wicked to have access here, no, not though they should present thee with all the wealth of the Indians and Sardians; for they do not sacrifice or offer up these things because they honour the Deity, but for that they would buy off that vengeance, which because you are most just, you will never yield unto them. Many such pieces of Philosophy did Apollonius utter, whilst he was but a Youth, and lived at Egæ.

Illustrations on Chap. 8.

[W]E find in the holy Scriptures that Prayer was from the beginning; for *Abel* prayed, and so did *Noah*, *Abraham*, *Isaac*, *Jacob*, with the other Patriarchs, pray unto God in all their doubtful Affairs, and returned thanks for their good success. Also *Moses* and *Aaron*, with others, as *Hannah* the Wife of *Elcanah*, shewed us an example of Prayer. But Christ was the first that ever instructed us in any set form of Prayer, as appears by St. *Matthew's* Gospel. Afterwards, when men began to count their Prayers, as though God were indebted to them for begging of him; there were devised, by one *Petrus Heremita*, a French-man of the City of *Amiens*, Beads, whereby to number them: *Anno Domini*, 1090. Now for the custom of turning our faces towards the East when we pray, that (as *Polyd. Virgil* observes, lib. 5. ch. 7.) is taken from the *Heathens*, who *Apuleius* tells us, used to look Eastward, and salute the Sun. The actions of divine Worship are signs of our intention to honour God: and such are Prayers and Thanksgiving. First, Prayers; for not the Carvers, when they made Images; were thought to make them Gods, but the people that pray'd to them. And so sings the Poet:

*Qui fingit sacros auro vel marmore vulnus,
Non facit ille Deos, qui rogat, ille facit.* Mart. lib. 8. Epig. 23.

*'Tis not the Workman, nor the precious Wood,
But 'tis the Worshipper that makes the God.*

Secondly, Thanksgiving; which differeth from Prayer in divine Worship, no otherwise, than that Prayers precede, and Thanks succeed the Benefit; the end both of the one and the other, being to acknowledg God, for Author of all Benefits, as well past as future. However, I cannot but prefer Thanksgiving above Prayer; for that every man would serve his own turn by Prayer if he could, but few are so generous to give thanks when their turns are served. In giving thanks I serve God, in praying I serve my self; therefore of the ten Cripples, nine prayed, and the tenth praised God, and him our Saviour regarded most. To this purpose *Cyrus* told his Father *Cambyfes*, That he shall more easily obtain any thing of the Gods, who doth not fawn upon them in distress, but in prosperity calls most upon them. *Xenoph. lib. 1. ch. 8.* The *Heathens* together with their Sacrifices made use of solemn forms of Prayer for the invoking those Gods, whom the Priests intended to propitiate. These *Seneca* calls *Sacrificæ preces*. This custom was general, not only among the *Romans* and *Greeks*, but the *Egyptians* themselves; as *Diod. Sicul.* relates. In some Countreys, the praise of the present King or Magistrate was set forth; but this was not ordinarily used. *Iamblicus* saith, that Prayers were not the least part of Sacrifices, since by them the *Sacræ* were fulfill'd and perfected. And in another place he writes, that nothing can be done in the Worship of God *ritè & auspiciis*, without Prayers and Supplications. *Plato in Alcib.* That the most sumptuous Sacrifices that could be made, were not so acceptable to the Gods, as Supplications offer'd with a pious Soul. The word *precari*, which more properly than *orare* signifies to pray, is yet taken in an ambiguous sense; for unless the *Preces* be limited with either *bonæ* or *male*, it is not easie to know in what sense they are taken: therefore the ancient *Greeks* were used to say, *Bonæ preces precamur*. The *bonæ preces* were address'd in a most solemn manner to *Jupiter optimus maximus*, and the *Dii Deiq; immortales*. The *mala preces*, or Curses were used in night-Sacrifices

sacrifices to *Pluto*, and the *Dii inferi*: for, that Imprecations or Curses were used against Enemies in Prayer, may appear even from *David's Psalms*, where much mischief is wish'd to his Enemies: *Put to shame that wish, &c.* *Psal. 41. 14.* The Ancients when they came to pray to their Gods, presented themselves *Capite obvoluto*, or their heads cover'd with woollen, and an Olive-branch in their hands, casting themselves down at the feet of the Image of that God to whom they address'd their Prayers and Vows. Petitioners both to the Gods and Men used to go with *stipulae*, Garlands about their necks, or green Boughs in their hands, to beget respect, and amuse the beholders, as the Scholiast on *Sophocles* observes. In those Boughs they put Wooll, (as we do Silk in Posies) and so called them *myra Cibus*, *Vittatus laurus*. The Wooll was not tyed, and so fasten'd to the Boughs, but only wreath'd and wrapped up in them: from whence (it may be) *Athena* in the Tragedy of the *Theban Women* Petitioners (*v. 313*) called it, *The Tye without a Knot*. The *Italians* likewise used such Boughs; for *Virgil* says,

*Janque oratores adorant ex urbe Latina
Velat ramis olea vernaque rogantes.*

Also *Livy* speaks of the like practice of the people of *Rhodes*; their Boughs were either of Laurel or Olive: *Vittatus Laurus, & supplex arbor Oliva*. *Stat. Theb. l. 12.* for the Laurel was a sign of prevailing, and the Olive of peace and good will, as *Lactantius* says, *Per quam pax petitur supplicando*. Now the custom was with these Boughs, if they were doubtful of prevailing, to touch the Knee of the Statue of the God. It is said by *Pindar* in his *14th*, that when they desired the parties consent, they touch'd the Head, to have it *annuere*; when his help, his Hand; and when success, the Knee. Their usual gesture in praying was to hold up their arms towards Heaven, as you may see it in *Eurip. Helen. v. 1200.* and to rest their hands as far as they could upon their Wrists: according to that of *Eschylus*, where he says of *Prometheus*, that though the Gods had tyed him fast to the Hill, his stomach was so great, that he said he scorn'd to submit or pray *manibus supinis*, with bended hands, like Women and Children: *Τραπέζην ἰσχυρὰν ἔχον*. Another custom when they presented themselves before their Gods, was, that as they saluted and adored them, turning their bodies to and fro, sometimes to the right hand, and sometimes to the left, they prostrated themselves, when putting their right hand to their mouths they kiss'd it, and afterwards sat down: *Quid me vocam, nescio: Si Deus salutat, dextera vultum censeo*. *Plaut. in Curculi.* Now sometimes if they obtain'd a Request which was of consequence, you should have them relate it to the Priest of the Temple to be registered; or write it down in a Table, and leave it behind them for a Testimony. In the ancient Prayers of the *Romans*, *Ianus* and *Vesta* were first prefer'd, (as *Fabius Pictor* hath it) because they first taught the Religious use of Corn and Wine; and as they were first used in Sacrifices, so they had the first place, though not the chiefest, which was ever reserved for *Jupiter optimus maximus*. After them, the several other Gods had their particular *Carmena & Precationes*, address'd to them; and some Priests for that purpose appointed to say or sing them in a certain Tone, (like our *Ta Deum* in the Cathedral Churches) whilst others stood by to assist them. At the same time another commanded the people *Favere Linguis*, or to be silent, whilst the *Tibicen* or *Mulician* play'd by fits on the Pipe. Furthermore, Prayers to the Gods were used not only in Temples but also at Sepulchers, the words of them being for the most part barbarous and obsolete, thereby to seem the more mysterious, although some Prayers may be found fitted to the present occasion, and deliver'd in good language. In some Countreys much clamour and loud speaking was used when they called upon their Gods; which we see *Elia* wisely derided in the Priests of *Baal*. The Poets used to say, that Prayers were the Daughters of *Jupiter*, but lame, because they did not always obtain what they desired. There are hardly any forms of publick Prayer made by their Priests extant; and if any, they are too obscure to be understood. I have never read but of one, which was the form of Prayer used by the *Athenians*, and mention'd by that learned Emperor *Antoninus*, in these words: *O rain, rain, good Jupiter, upon all the Grounds and Fields that belong to the Athenians*. Which Petition had in it so little charity for others, that *Aurelius* well observes, either we should not pray at all, or pray more absolutely and more charitably. For Prayers made by private men in Temples, (whether for themselves alone, or for the publick)

Plato recommendeth to us that wise Petition of the Poet *Ios*, who used to pray thus, *Ios*, &c. O Jupiter, give us good things whether we ask them or no; but those things that are evil give us not, though we crave them never so much. Plat. in *Alcibi.* For as the Poet well observes:

Scultri haud scimus, frustra que scimus; quam quod cupienter damus.
Petimus nobis, quasi quid in rem sit possimus noscere,
Certa amittimus dum incerta petimus, atque hinc venit
In labore atque dolore ut mors obrepas interim. Plautus in *Pseudolo.*

Other Examples of this kind may be found among the Ancients, as in *Virgil*, *Cicero's* Prayer to *Jupiter* *Stator* in the name of himself and the Romans; (where after repetition of what he had done) he begins thus; *Imperii Statorem*, &c. I beseech the stay of the Empire, that he would be pleas'd to give assistance to the Commonwealth, the whole State, and my Fortunes. Also *Romulus* when his men ran away pray'd thus; (*Salut. Livy*) *At tu Pater*, &c. But thou O Father of Gods and Men, chase the Enemies from hence, take away terror from the Romans, and stop their shameful flight, &c. *Scipio* going also against the *Carthaginians*, used this following Prayer out of the Pretorian or Admiralship, in presence of his Souldiers, in these words; *Dii, Deaque*, &c. Ye Gods and Goddesses that possess both Sea and Land, I pray and beseech you, that those things which during my Command have been; are; or shall be done, may succeed well to me, to the people of *Rome*, to our Allies, and to the *Latine* Name, who follow my Command and Conduct: As also to the people of *Rome* both by Sea and Land; may you give them all prosperity; increase their Numbers; bring them home again in safety, laden with spoils, and triumphing over their conquer'd Enemies; grant likewise both to me and the people of *Rome*, to do such Feats against the City of *Carthage*; as the City of *Carthage* thought to have done against our City: Of this kind you may find divers in *Livy*, *Kalerius Maximus*, *Velleius Paterculus*, and others. I shall give two Examples more of the Vestal Virgins, one whereof carried Water in a Sieve to the Temple of *Vesta*; after using these words, *Vesta si sacris*, &c. O *Vesta*, If I have always employ'd chaste hands in thy sacred Rites, grant that I may with this Sieve draw Water out of *Tiber*; and carry it into thy Temple. Another of a Vestal mention'd in *Suetonius's Tiberius* is remarkable; if it be true: That she alone drew after her a great Boat that stuck in the Sands or Mud. But these were only private Prayers, and not the publick used at dedication of Temples, and making of the more solemn Sacrifices, and which were used in the morning, at mid-day, and at night, after great Victories obtain'd, when sometimes Supplications, or Prayers, with Thanksgivings, were made for the space of fifteen days; as you may see in *Cal. Rhodig.* The order and manner of celebrating them, were set down in their Books called *Rituales*.

Now in Prayer there are two things to be consider'd: First, The person petitioning; and Secondly, The thing petition'd for. As to the first, The person petitioning was required to be clean, pure, and without guile. Wherefore *Cicero* says, (*de Legib. lib. 2.*) *Let men that approach the Gods, be chaste and Religious, for they that do otherwise, shall be punish'd of God himself.* Again also, *Let not the wicked presume to pacify the wrath of God by Presents.* This made *Bias*, one of the seven wise men of *Greece*, forbid the wicked Mariners to call upon God in a Storm, saying, *Hold your peace, for fear lest the Gods should know you are here.* *Plut. Mor. Pliny* (*lib. 18. ch. 3.*) saith, *That all things are better accepted, when they come from honest and pure hands.* Also *Plato* interdicted all wicked men from attempting to appease the Gods: *Plato de Legib.* Upon this Consideration, the Ancients took care, that those Women who were employ'd about their sacred places and Temples, should abstain from all filth and pollution nine days and nights, before they were admitted to that Office. Thus were *Cybele's* Priests gelded with a sharp Stone, only to preserve their chaste. Also in *Athens* they drank Hemlock, to assuage their desires of coming to their Wives; and the Women that vow'd a Religious Life, lay upon a sort of Leaves, that were proper for the same purpose. *Demosthenes* likewise speaking of the chief Priests and Overseers of the holy Ceremonies, saith, I am of opinion that he who handleth sacred things, and taketh care of what belongs to the Service of the Gods, ought to be chaste and continent, not only such a number of days, but that in his whole Life, he abstain from all dishonesty. Thus also the Emperor *Justinian* in his Institutes,

(*Novell.*

(*Novell. 9. Gallus. tit. 16. ch. 5.*) strictly enjoyneth Godliness and Chastity to all Friars and Nuns. Methinks *Chrysostom* in his Sermon of Covetousness, hath a pretty similitude upon this subject: The face of the Soul (saith he) is the Conscience; and as a fair face delighteth those that behold it, so is a clean Conscience no less beautiful in the eyes of God. When an impious suppliant makes his address to God, instead of expiating his former crimes, he aggravates them, by presenting him with an heart full of irreverence, sin, and malice, to whom we should sue for grace and forgiveness: Therefore *Xenophon* prudently advises us very rarely to pray unto God; for that it is not easie to settle our minds often in so regular and so devout a frame, as is required when we pray aright and effectually. Much more of this subject you may find in all the *Fathers*, but more especially in *Lactantius*.

The second thing to be considered in Prayer, is the Boon petition'd for: and herein great caution must be used, that it be such a thing as is fit for God to grant, and us to implore. Now as *Montaigne* (*lib. 1. ch. 56.*) well observes, many men invoke the Divine assistance, to abet their greatest Villanies; according to that old saying, *In nomine Domini incipit omne malum*; endeavouring (as much as in them lies) to make God a confederate, or accessory at least to all their wickedness. Thus the Covetous man prayeth for the vain increase and preservation of his superfluous ill-gotten Treasure; *dei vitam, dei opes, Horat.* The Ambitious petitioneth for Honours and Victories, to satisfy his unsatiable pride; *cupit hic Regi proximus ipsi, Senec. in Herc.* The Envious imploreth Revenge; like that hot angry Prophet, who cursed the poor little Children, and made them be destroyed with Bears, only for calling him Bald-pate, *1 Kings 2. 23.* The Lover prays to satisfy his Lust; and he that hath purchased Bishops-Lands or Crown-Lands, prays for the ruine of Episcopacy and Monarchy: He that is possess'd of Abby-Lands, prays devoutly for the downfall of Antichrist; as I do my self, upon the same occasion. The Thief, the Pyrate, the Murderer, nay and the Traytor all call upon God, all implore his aid, and all sollicite him to give them courage in their Attempts, and constancy in their Resolutions, to remove all obstructions and difficulties that in any sort withstand their wicked Executions; and sometimes they give him thanks if they have met with good success: the one, if he have met with a good booty; the other, if he return home rich; the third, if no man see him kill his Enemy; and the last, if his Treason took effect without discovery. The Souldier, (if he goes to Fire a Town, batter a Castle, force a Religious House, storm a Fort, or enter a City that would not surrender, to put Man, Woman and Child to the Sword, or any such villanous act) before he attempt it, prayeth to God for his assistance, though his intentions and hopes are full of nothing but Cruelty, Murder, Covetousness, Luxury, Sacrilege, and the like; according to that of the Poet:

*Da mihi fallere, da justum sanctumq; videri;
Noctem pectusq; & fratribus obnoxio nubem.* Hor. lib. 1. Ep. 16, 59.

Paraphrased;

*Grant me, to play the Rogue, and act the Saint;
Conceal my Vices with Grimace and Cant.*

Margaret Queen of Navarre maketh mention of a young Prince, who going about an amorous Affignation to lye with an Advocates Wife of Paris, and his way lying through a Church, he never pass'd by that Holy place either going or coming, without offering up his prayers to God to be his help and furtherance. He that calleth upon God for his assistance in such a sin, does like that Cutpurse who should summon a Justice of Peace to his help; or like those who produce God in witness of a Lye:

*— raris mala vota iussurro
Concipimus. —* Lucan. lib. 5. 94.

There are few men would dare to publish to the World those secret requests they make unto God; wherefore the *Pythagoreans* very wisely ordain'd them to be made in publick; that all might hear them; and that no man should dishonourably invoke God, or require any undecent or unjust thing of him. Now such kind of Petitioners were not only unsuccessful, but many times severely punished for their impious requests: We see how severely the Gods dealt with *Oedipus*, in granting him his request; for his prayer was that

that his Children might between themselves decide his succession by force of Arms: and he was taken at his word. Dr. Brown is of opinion, *that it is not a ridiculous Deduction to say a prayer before a Game of Tables; because (saith he) in Soriliges and matters of greatest uncertainty, there is a settled and pre-ordered course of effects: and so there is in Murder; but yet I should think it a presumption to implore the Divine assistance either in one, or the other.*

Again, some there are, who without any evil intent, but merely out of their own ignorance, pray for such things which (if granted) would certainly prove their ruine: This foolish desire of men the Poets signified by the Fable of Phæron, who having by his importunity obtain'd of his Father Phæbus the conduct of his Chariot, set both the World and himself in a flame. Also Cicero expresseth the same by another Fable of Thiseus, who craved of Neptune three wishes, whereof one was the destruction of his own Son Hippolitus: The same Moral may be likewise drawn from the Fiction of Midas, to whom God Bacchus (for restoring to him his Foster-Father Silenus) granted his wish, which afterwards proved his punishment, in having all things that he touch'd converted into Gold:

*Hic Deus optanti gratiam, sed inutile fecit
Muneris arbitrium, gaudens altore recepto:
Ille male usus donis, ait, effice quicquid
Corpore contigero solum veritatur in aurum.
Annuit optanti, nocituræque munera solvit
Liber, & indoluit quod non meliora petisset, &c.* Ovid. Met. lib. 11.

Now to prevent any of these misfortunes, let us always follow God, and never go before him; for which purpose, I think the best of Christians may herein follow this Divine advice of the Poet:

*Nil ergo optabunt homines? si consilium vis,
Permittes ipsis expendere nummibus, quid
Conveniat nobis; rebusq; sit utile nostris,
Nam pro jucundis, apertissima quæq; dabunt Dii.
Charior est illis homo quam sibi: nos animorum
Impulsu, & cæca, magna; cupidine ducti
Conjugum petimus, partumq; uxoris. At illis
Notum qui pueri, qualisq; futura sit uxor.* Juv. Sat. 10.

*Shall men wish nothing? be advis'd, referre
That choice unto the Gods, (who cannot erre;)
For better then our selves, our wants they know,
And will, instead of Toys, things fit bestow.
Man's dearer to the Gods, than to himself;
Mov'd by the strong impulse (of Love, or Wealth)
We Wife and Sons desire: But only Jove
Knows what this Wife, and how those Sons may prove.*

We are taught by many of the Ancients, what requests we ought to make at prayer; Solomon begg'd for Wisdom. That best of Poets Juvenal advises, *Orandum est ut sit mens sana in corpore sano.* But that learned Emperor Antoninus says, *Whereas one prayeth that he may compass his desire to lye with such a Woman; pray thou, that thou mayst not lust to lye with her: Another, how he may be rid of such a one; pray thou, that thou mayst so patiently bear with him, as that thou have no such need to be rid of him. Another, that he may not lose his Child; but pray thou, that thou mayst not fear to lose him. To this end and purpose let all thy prayers be, and then see what will be the event.*

Some few of the Heathens used no prayers at all, as we may gather from that old verse of Ennius, *Desine sacra Deum flecti sperare precando:* or at least no other then, *Thy will be done;* and that rather by way of Acquiescence, than Petition: But all other enlargement of request they declined, partly because they thought not the Deity sitanimous, to be won by entreaty, or bribed by Sacrifice; and partly because they held it a presumption in man to direct God what to do, and what to forbear; thinking that such a boldness would

would be but slenderly excused, by an additional clause of submission to his Will. From hence Cardan took his Notion, when he writes, *Deum non flebis precibus, efficit quasi unus a nobis, passionibus & doloribus obnoxius.* Of this boldness in directing God, I know not any amongst us so guilty as those gifted Brethren.

— Who with short Band and Hair,
Do belch and snuff to prolong a Prayer.

These are the men who pray by the Spirit, till the Dinner is spoil'd, and their Auditors almost starved with hunger and cold; for the Spirit will neither feed us within, nor warm us without. I do not find anciently either among the *Jews* or *Gentiles*, that long Prayers were approved of, or publicly permitted, especially according to the Spirit (that is, the Fancy) of him that prays. Nay our Saviour himself (whose example we ought to imitate in this, as well as in all other things) teaches us the contrary, by his short, but Divine Prayer. Besides, in these long *ex tempore* Prayers, how many Tautologies, Irreverences and Undecencies are they guilty of! for all Prayers and Thank-givings ought to be made in words and phrases, not sudden, nor light, nor plebeian, but beautiful and well compos'd; or otherwise we do not honour God as much as we can. Who would go into a Presence-Chamber to make a Petition to his Prince, without thinking before-hand what he had to say? besides let us remember, that God is in Heaven, and we upon Earth, therefore should our words be few. However, Prayer in general is most commendable; for what can be greater relief and comfort to a man in affliction, than to have a God to fly to in his distress? The greatest ease in sorrow, is to have a Friend to break our mind to; and if so, how much greater relief and satisfaction must it be for an afflicted man to have God for his refuge, who is so well able to counsel, direct and assist him? Wherefore *Tertullian* saith, that a Christian while he is at his Prayers with his hand lift up to God, is insensible of all punishment. Take a Dog (says the Lord *Bacon*) and mark what courage he assumes when back'd by a man, who is to him as a God, or *melior Natura*: now of the same life is confidence in God to men; for it animates them with that assurance, as ever renders them successful. Of the power of Prayer, hear what the generality of the Ancients thought:

Et dominum mundi flectere vota solent. Mart. lib. 8. Ep.

Flectere si vultis, voce rogante, Deum. Ovid. lib. i. de Arte Am.

Sed solet interdum fieri placabile numen,

Nube solet pulla candidus ire dies. Ovid. lib. 2. de Tristib.

Moreover, if Historians do not lye for Gods cause; we have many famous examples of the powerful effects of Prayer: as was that of the Plague in *Rome*, stop'd by the prayers of *Gregory the Great*, *A. D.* 590. at which time an Angel with a flaming Sword in his hand, is said to have appeared on the top of *Moles Adriani*, from thence call'd ever after the Castle of *S. Angelo*. Also how *Constantinople* when besieg'd by the *Saracens* and *Arabians*, *A. D.* 717. was freed, and the Siege rais'd, by the Prayers of *St. German*, then Patriarch of the said City. With many others of the like nature, too long here to be produced.

men shoulders. The face has great power, due in so much that one pleases which black or red and long green Dage wherein they may give their milk ones, back over a broad flat nose is centrally placed among the features, as also teeth pointed with it as often the all forehead the most beautiful. And black's rich lips with beauty. In fact the greatest face yet ever effected, the finest, noble of the blackest complexion is the handsome; but with us the black skin is the thing, whereas on the contrary, I have heard of some ladies imitating her color. We must Western Chinese represent well for a place of extraordinary heat and not give their usual delicacies of diet and life, according to our (civilized) standard, of which I have more any certain standard whereby to know it, we should be in a manner. It is very probable that we know not yet what Death either

CHAP. IX.

A Cilician being captivated with the Beauty of Apollonius, as also with his discourse, solicited him to Incontinency: whereupon within three days he died.

ONe of the Principal men among the Cilicians, being very infamous, and much addicted to his Lusts, no sooner heard of [1] Apollonius's Beauty, but setting aside all other concerns, went immediately from [2] Tarsus (where he was at that time upon business) to Egas, pretending himself sick, and that he wanted Esculapius's assistance. Therefore coming to [3] Esculapius, as he was walking alone by himself, he intreated him to introduce him to the God. Whereupon Apollonius answer'd, What need have you of one to introduce you, if you your self be a good man? for the Gods are ready to entertain such as are virtuous, without an [4] Advocate. But (replied he) the God hath made you his Guest, but not me as yet. 'Tis true, said Apollonius, the study of Honesty and Virtue hath gained reception for me; when by practising that (as far as a young man is capable) I am the Servant and Friend of Esculapius: wherefore if you be likewise addicted to Honesty and Virtue, you may go with confidence to the God, and ask whatsoever you desire. By [5] Jupiter, said he, I will do it, after I have made one request to you. What may that be which you would request of me, said Apollonius? Even the same, answer'd he, that is frequently begg'd at the hands of such as are beautiful; namely, that they would not envy others the fruition of their Beauty, but freely communicate it to them. And this he spake very effeminately, watering his Cheeks with Tears: for there is nothing so mean or base, to which such vicious and infamous men will not condescend. Then [6] Apollonius looking upon him with a stern countenance, said, Oh vile wretch, thou art mad! Whereupon the other falling into a Rage, threatned to cut off his Head. At which Apollonius smiling, cryed out, [7] Oh that pleasant day! for indeed within three days after, the Villain was slain upon the High way by the Executioners, (or Lictors) for being in a Conspiracy with [8] Archelaus King of Cappadocia, against the Romans. These and many other such like things are written of him by Maximus the Egæan. Moreover Kings themselves vouchsafed to write Letters to Apollonius, by reason of his great Fame.

Illustrations on Chap. 9.

[1] **A**pollonius's Beauty: It is very probable that we know not yet what Death either in Natural, or in General, is, since we attribute so divers forms to Humane Beauty: of which if there were any certain Standard whereby to know it, we should not give those several descriptions of handsom and ugly, according to our several Fancies. We in these Northern Climes represent Hell for a place of extraordinary heat and burning; whereas on the contrary, I have heard of some *Indians* inhabiting hot Southern Countries, that describe those Torments to be extremity of cold: and so amongst them the blackest complexion is the handsomest; but with us, the fairest skin is the greatest Beauty. In *Peru* the greatest Ears are ever esteem'd the fairest; those of *Mexico* esteem the least Foreheads, the most beautiful. And blubber'd thick Lips, with a broad flat Nose, is generally beloved amongst the *Indians*, as also Teeth spotted with black or red, and long great Dugs, wherewith they may give their little ones suck over their Shoulders. The *Turks* love great saucer Eyes, in so much that one pleasure which

Mahomet

However, methinks this vain-glory should cease when they consider, *Simpliciter finis, corporis deus in nobis*. Ennius *Cat. Nat. Doct.* lib. 1. But if any Countrey under Heaven may boast of this natural Endowment, I may without vanity say, in England, whose Court is never without a *Claspere*, equal for Beauty to *Aubrey's Egyptian Queen*.

[2] *Tarsus*, a City in *Cilicia*, now called *Tarsus*, *Flama* and *Hansa*. *Long.* 60. *lat.* 38.

[3] *Asclepius*, the God of Physick, and reputed to be the Son of *Jupiter*.

[4] *The Mediators of the Faith are the same as the Mediators of the Faith.* This sheweth that the most wise and honest among the *Heathens* opposed the Doctrine of a Mediator between God and Man, when they viewing the *Lights* of our Gospel, and being altogether ignorant of our blessed Inceivable Christ Jesus, might perhaps oppose the Mediocrity of all others, for their Reasons: First, Thinking it unnecessary, *Miserabile Deum* being *Infinitus* and *Justitia sua*. Secondly, God himself appointed this Mediator, and so was really reconciled to the World before. And that thirdly, a Mediator derogates from the infinite Mercy of God, equally as an Image doth from his Spirituality and Infinity. Now these Reasons are nullified with many of the *Heathens*, but for the vulgar and grossness of those who were subject to the folly of their *Heathens*, they believed otherwise of this matter, and swallow'd without chewing those pills of Faith, which were accommodated to the Semiments of *Mediocrity*. Thus therefore, besides that particular and Topical Delusion, they moreover acknowledged one supreme God, not *Author* of *Crux*, but the Father of God and Men. Only they said, that this supreme God being of so high a Nature, and there being other Innumerable Beings between God and Mankind, they were to address themselves to them as Mediators, to carry up their prayers, and bring down his blessings: so as the opinion of a Mediator was the foundation of the *Heathens* Idolatry: they not being able to go to the Fountain of Good it self. And thus we see, this invocation of Saints which is now peculiar to the Church of *Rome*, was no other than an old Relick of the *Heathens* Idolatry, and taken from their invocation of Demons: who as *St. Augustin* says, are Interpreters and Messengers between God and Men, that hence they might carry our Petitions, and thence bring us down supplies, because these Demons excel us men in merits. *Long. Civit. Dei* lib. 8. *cap. 12*. Thus also do the *Papists* urge the merits of the Saints in their Prayers, as in the Prayer of *St. John* *How it is thus*. On Lord, for the holy Prayer of *St. Andrew*, make our Sacrifice pleasing to thee, this being solemnly exhibited to his Honour, it may be acceptable by his merits, through our Lord, &c. *in Festo S. Andrewae*. But for the *Heathens* invocation of their Demons, hear what *Plato* says of it: God is not approached by men, but all the commerce between him and them is performed by the mediation of Demons, who are Reporters and Carriers from Men to Gods, and from Gods to Men, &c. *Plato's Symposium*. Also *Apollonius* in his *De Deo Socratico*. And *St. Augustine* *Civit. Dei* lib. 8. *cap. 12*.

[5] *By Jupiter*. The manner of Swearing in old time was thus: He that should swear, took a Stone in his hand, and said, if I willfully deceive you, may *Jupiter* punish me out of all good men's company. I will now cast away this Stone from me. *Plato's King* lib. 1. *8*. *Pliny* writes, that it was not lawful for any man to bear an Office five days, unless he were sworn: as amongst us it is today, that Officers are obliged to take such and such Oaths, before they are admitted into any Office of Trust in the Government. The Emperor *Justinian* first appointed that men should swear by the Gospel, and now says, all that swear, lay their hand on the Book, and kiss it, saying, *So help me God, and the holy Gospel*: because as the Gospel of our Religion and Faith may for no cause be violated, so neither ought an Oath to be broken. However, considering the dull apprehensions of the Vulgar, I could wish that some more execrable form of words were inserted in our Oaths, which might (I am persuaded) more terrifie the undutiful Churls, than the phrase we now use. I have myself known a silly old Woman, that having taken her Oath in one of the Courts of *Westminster*, and being afterwards asked by the Judges whether she was sworn, told them, no, ignorantly believing that these words, *For I will tell the Truth, and nothing but the Truth*, were only preparatory, and in order to some horrid Execration which she was afterwards to take. *God*, an Oath, (the Oath of *Edw.* and year the end of all oaths) was of two sorts, viz. *Latin* and *English*, the greater and the less. The greater Oath was either of Men by the Gods, or the Gods themselves by the *Stygian Lake*, *Hydra*, *Epithet* *lib. 12* *cap. 16*. Whereas some fetch the word *Oath*, from *Orcus*,

Oreus, Hell. This Oath was then invented by *Jupiter*, and prescribed by him to the rest of the Gods, when he had the assistance of *Sisy* and his Sons against the *Tyrians*, or when he drank of the Water to quench his thirst in the Fight. *Servilius* says, (out of *Orpheus*) that if any God had sworn false, or broken his Oath, when he swore by *Sisy*, he was to be punished for it in Hell nine thousand years. Which Order even *Jupiter* himself submitted to; and therefore took the more care how he swore, as *Minutius* says, *De Financiarum ruin* *per Jura suis cultoribus penam præstat perjuriosus*. Also sometimes it was their custom to add an imprecation of some evil, wherewith he knew them able to punish him, if he swore false: as *Tellamachus* doth in *Homer*, saying, *By Jove, and the servants of my Father*. *Jupiter* was the proper Oath *Juramentorum*; however, they swore by many of the other Gods, as also by their own men lately dead: as we see *Demosthenes* swear by those that valiantly died in the Battel of *Marathon*. Some swore by the Name of *Hephestion*; and *C. Caligula* esteem'd *Drusilla* to be the most sacred Name he could swear by. *Strabo* in *Calig. lib. 24*. The *Lacedæmonians* used to swear by their own two Gods, *Cæstor* and *Pallax*, and some by the whole Jury of Gods. But in the Marketplace in buying or selling they commonly swore by *Mercury*. When they took any great Oath in publick, they used to lift up their hands, as *Apollo* in the Poet bids *Lachesis*, *χρὴν δαίμονα*. This Ceremony *Menechmus* in *Euripides* demanded of *Helena*. *Helena* v. 834. Also at the time of their Swearing they sacrificed either a Boar, a Ram, or a Goat; and sometimes one of each. *Aristoph.* in *Lyssip.* The *Romans* at the confirmation of any League or Truce, used to sacrifice Pigs, because *Jupiter* was nursed by a Sow. Now the Flesh that was used to be eaten at other Sacrifices, was not at this, unless it were by the Worms or the Fish; for either they buried it in the ground, or else threw it into the Sea: as *Talchylus* did the Sow, which was sacrificed at *Agamemnon's* Oath. *Aristoph.* in *Lyssip.* and *Enstas.* in *Hom. Il.* *Radamanthus* (the justest man that ever lived) had expressely forbid them to swear by the Gods, but instead thereof, allowed them the use of a Dog, a Goose, a Ram, or such like Creatures. Sometimes they swore by the Ground, as *Hippolytus* doth in *Euripides*, *vers. 1026*. Sometimes by their Head, as he does in *Virgil*, *Per Caput hoc Juro, per quod Pater ante sedebat*. *Ecc. lib. 2.* which was the reason (says *Athenas*) why they esteem'd the Head holy and sacred. Now as well amongst the ancient *Heathens* as *Christians*, he that made conscience of swearing right was esteem'd Religious, whereas on the contrary, they express'd a wicked man by the Name of perjurious. Both *Manilius* and *Tertullian* write, that they esteem'd it a more hainous crime to swear false by their Kings than by their Gods; and were more severely punish'd for it. *St. Augustine* tells us, that it was a custom amongst the *Christians* of the Primitive Church, to decide matters in controversy by Oaths at the Tombs of Martyrs. *August. Ep. 137.* which makes me wonder at the *Quakers*, who with their *Tea* and *Nay*, refuse all lawful Oaths before a Magistrate, when at the same time, in a godly manner, (as they call it) they speak less truth than other men. Some desire to trade with men of that persuasion before any other, but for my own part I have never met with greater Fours than those Quaking Saints, who cheat by the Spirit. One of that Sect I knew who was a notorious Lyar, and always began his Eyes with a *Verily, verily, I say unto thee*. We read amongst the *Gentiles*, that Witnesses used to be examined upon Oath, and that *Xenocrates* was the only person whose bare word was accepted: *Tanta Auctoritas & fides fuisse Xenocratem, ut quantumvis alios ad Testimonium dicendum nemo absque juramento, admittendus fuit*. The ancient *Romans*, as well their Senate as Magistrates, were most exact and punctual in the observation of Oaths and Promises, even to their very Enemies, for the regard they had not only to Justice, and to their own Reputation, but also to the consequence of their good Example in the Commonwealth. To which purpose we may alledg the Example of that worthy Consul *Marcus Atilius Regulus*, who being taken Prisoner by the *Carthaginians*, and dismissed upon his Oath, (promising either to procure the delivery of certain Prisoners, or to return himself to *Carthage*) was sent back by the Senate with his own consent, they being unwilling either to release the Prisoners, or to retain the Consul contrary to his Oath. The like may be also cited of *T. Veturius*, and *Spirius Posthumus*, Consuls, likewise of *T. Mutius*, and *L. Aemilius*, Tribunes of the people, who were deliver'd Prisoners to the *Sannites*, because the Senate would not ratifie the Peace which the said Consul and Tribunes had made with them. *Cicero, lib. 3. de off. Scauri P. Pompeius*.

Pompey the Great's Son, having Wars with *Antony*, the *Trojan*, and threatening him at the Sea-side upon a Treaty of Peace, invited him to Supper in his Gallies, giving him his Oath for his assurance, and being demanded secretly by *Antony*, the Pirate, whether he would have him weigh Anchor, and let Sayle, and make himself the Lord of the World, he answered, That he was not used to forswear himself, esteeming it neither honourable nor profitable to gain the Empire of the World by Perjury. *Plut. in Ant. Of* no less Honour and Fidelity was *Lycurgus*, Brother to *Reade's*, King of *Boeotia*, whose Widow offering to give the Child in her Womb, (begotten by the late King *Polemon*) if *Lycurgus* would marry her, he not only refused it, but also proclaimed the young Child (his Nephew) King, so soon as it was born. *Plut. in Lyc.* Also for the Honour of the *Romans*, no less famous is the Story of *Fabius*, to whom his Enemies proposed coming, and offering to poison the King his Master, and thereby to render *Fabius* victorious; he not only refused his Treason, but also seized the Treason, and sent him bound in fetters to his Master, with a full discovery of his treacherous intentions against him. *Flor. in Brut.*

Romani Scelerum semper severe ministros.

Noxia publicum domino misere venena.

Fabius Rex nudata fraude remisit.

Infecto quem Marte perit, bellumque negavit.

Per famuli parrare nefas, dullosque Camillus.

Trans murum patres obfessa reddidit arce. Claud. de bello Gild.

Cicero tells us, that *Fides est Fundamentum Iustitiae*. Wherefore we see how *Plutarch* inveighs against *Alexander the Great*, (for killing certain *Indian* Soldiers, that had rendered themselves upon his word) saying, that that one act had spotted and stained all his glorious Conquests, and other royal Vertues. *Plut. in Alex.* Also in *Thucydides*, (lib. 2. de bello Pelop.) We see how *Paches* the *Athenian* Captain is condemned for violating his Faith with *Hippias*. So sacred were Oaths and Faith given among the Ancients, that on many of their old Coins for Testimonies of Faith kept, we see two hands joyned together with this Inscription, *Fides Exercituum*, or *Fides Legionum*, and sometimes *Fides Romanorum*. The *Stoicks* say, Faith is derived of the Verb *facio*, to do; because all things that are faithfully promised, ought to be executed. But still provided there be no compulsion; for if a Thief on the High-way should with a Sword or Pistol at my Throat, make me swear to pay him on such a day all the Money I have in the World, I think no man will presume to say this Oath is binding either in honour or conscience; neither could I avoid taking it without running into a greater evil, and rendering my self *Fili*

Quid tibi me Torcor, quum stricta novacula supra est.

Tunc libertatem, divitiisque roget.

Promittam? nec enim rogas illo tempore Torcor.

Lacro rogas: res est imperiosa Timor. Marr. Epig. lib. 3.

Which may be thus paraphrased, in imitation of *Marshall*.

If Shaver Howard with Razor at my ear

The Author of Bucks Ballad should enquire;

A Rogue, not Howard, imposes on my fear,

I do promise, but not grant him his desire.

However, for any man to violate his Faith or Oath, when made upon just grounds, nothing can be more dishonourable or more destructive to humane Society. And if we believe *Historians*, those violators of Faith have been oftentimes severely punished for so doing. First, In sacred Writ, we find how *Simon* and *Levi* were cursed by their Father *Jacob*, for violating their League with *Sichem*, Gen. 49. How *Saul's* posterity were punished for his breach of the League with the *Gibonites*, 2 Kings ch. 21. How *Antiochus*, a Favourite of King *Antiochus*, was punished for his Treachery to *Onias* the high Priest, 2 Machab. ch. 4. Also we see the great regard that *Jeshua* had of his Oath and League with the *Gibonites*, saying, (when the Children of *Israel* murmured against it) *We have sworn unto them in the Name of the Lord God of Israel, and therefore may we not touch them.*

Let the wrath of God fall upon us for breaking our Oath. Jostius. Next is a prophane History full filled with Examples of this nature: for Plutarch to the same purpose instances in that Story of Cleomenes King of Lacedaemonia, who making a Truce with the Argives for seven days, set upon their Camp in the night, excusing himself with this Equivocation, that the Truce was made for the days, and not for the nights: however this perfidiousness was his ruine, as the sequel of the Story shews. *Plut. in Apoll. p. 111.* The same Author likewise tells us of one Calippus, who being justly charged with a Conspiracy against Dion of Sicily, and having demed it with many solemn Oaths in the Temple of Ceres, was deservedly slain with the same Dagger wherewith Dion was killed before by his consent. *Plut. in Dion.* And many other notable Examples of this kind are recorded amongst the Writings of the Ethnicks, who were highly sensible of that Vice: in so much that when Tisaphernes the Persian broke his Truce which he had made with the Grecians, Agesilaus rejoiced at it, saying, *We are beholden to Tisaphernes for making the Gods his Enemies, and our Friends, therefore let us boldly give him Battle: which he did; and overthrew him.* *Polian. lib. 2.*

An Miser, & si quis primo perjuris colitur,

Sera nimis tacitis plene venit pedibus. Tibull. Eleg. 9. lib. 1.

[6] Then Apollonius looking on him with a stern Countenance. This Chapter gives not only a sufficient Testimony of Apollonius's great Chastity, but also of his wonderful Patience: when he returned so high an affront with so much modesty and gentleness: rendering himself a fit pattern for all good Philosophers and Christians to imitate.

[7] *Oh that pleasant day!* This expression, as well here as throughout the History, ever relates to the time to come.

[8] Archelaus King of Cappadocia: There were several Kings of this Name; one of Macedonia; one of Judea; and two of Cappadocia, whereof one was overthrown by Sylla, and the other kept prisoner at Rome by Tiberius. But the person mention'd here by Philostratus I take to be the same Archelaus mention'd by Josephus, in his Wars of the Jews (*lib. 2. ch. 17.*) who married his Daughter to Alexander the Son of Herod and Mariamne. There was also a Milesian Philosopher of this Name: who was himself Scholar to Anaxagoras, and Master to Socrates.

CHAP. X.

Of the death of Apollonius's Parents, and the plentiful Estate that his Father left him; also by what means he reclaim'd his vicious Brother; And lastly of his wonderful Chastity.

SO soon as he receiv'd intelligence of his Father's death, he went away to [1] Tyana, and there with his own hands interred him near the Sepulcher of his Mother, who died not long before. The Estate being very large, he divid'd with his Brother, who was a very intemperate young man, and much given to drinking, being twenty three years of [2] age, which by the Law rendered him above the protection of a Tutor: whereas Apollonius being but twenty years old was under the discipline of Tutors. Therefore returning again to his Philosophical Studies at Nicaea, he there instituted both a Temple and a [3] Lyceum: for there was in him an Eccho of all manner of Philosophy. In a short time after, being arriv'd to full age, and become Master of his Estate, he return'd to Tyana, where when he told him that it was his duty to reclaim his Brother, and reform his Intemperance, Apollonius replied, *Truly this would argue great confidence in me; for how could I being a younger reform an elder? Nevertheless, I will endeavour as well*

well as I am able to cure him of these Distempers. Therefore in the first place, he bestows on his Brother half his own Portion, saying, that he wanted many things, whereas himself needed but little. Then insinuating himself into his company, and wisely alluring him to yield to one that would reform him: our Father (said he) who used to instruct and admonish us, is now departed; it remains then, that you admonish me, and I you. By this means, as men are used to do when they break Colts, he by little and little prevail'd with him to reform his Life, and gave over his numerous Vices, being addicted to Dicing, Drinking and Whoring, and so proud of his Hair as to dye it, walking in a haughty and stately manner. Now he had no sooner reform'd his Brother, but he began to work upon his other Kindred, and to render them the more observant of his Admonitions, he bestow'd on such as were ill-want the remaining part of his Estate, reserving but very little to himself. For he was used to say, that [4] Anaxagoras the Clazomenian spending his Estate on flocks and herds of Camels, was a Philosopher for Sheep rather than for Men: And that [5] Crates the Theban, who threw his Money into the Sea, was useful neither to Men nor Cattel. And Pythagoras being famous for this saying, That a man should inwardly converse with none but his own Wife, Apollonius reply'd, This I conceive was spoken unto others; but as for me, I am resolv'd never to marry, but to abstain from the company of all Women whatsoever. In which respect he seem'd far to surpass that of [6] Sophocles, who being grown old, said, that he was deliver'd from a mad and fierce Master. Whereas Apollonius by his own vertue and temperance, was not overcome by him even in his youth; for being both youthful and of a strong Body, he master'd and subdued that mad passion. Yet some still accuse him of Venery, as following the errors of Love, and for that very reason continuing an whole year among the Scythians; whereas indeed he did never go into Scythia, nor was he ever captivated with the passions of Love. And therefore notwithstanding Euphrates hath composed false Accusations against him, yet did he never accuse him of Venery; as we shall demonstrate, when we come to speak concerning the business of Euphrates. This Euphrates had a quarrel with Apollonius, because he jeer'd him for his love of Money, and endeavour'd to withdraw him from the study of gain, and from making merchandize of Wisdom. But let us adjourn these Matters to be treated of in their due place.

Illustrations on Chap. 10.

[1] **T**YANA; a City of Cappadocia, famous for the Birth of Apollonius.
 [2] Three and twenty years of Age; which by the Law rendered him above a Tutor. The Ancients divided the Age of man into seven parts, which they resembled to the seven Planets: comparing our Infancy to the Moon, wherein we seem only to live and grow as the Plants; the second Age or Childhood to Mercury, wherein we are taught and instructed; the third Age or Youth to Venus, the days of Lust, Desire, or Vanley, at which time being wrapt in the third Heaven of Love, we there both see and do things not fitting to be utter'd; the fourth to the Sun, the most strong, flourishing and beautiful Age of man's Life; the fifth to Mars, in which we seek Honour and Victory, travelling to ambitious ends; the sixth to Jupiter, wherein we begin to take an account of our Times, to judge of our selves, and to perfect our understanding; the seventh and last to Saturn, wherein our days are sad and overcast with old age, sickness, and infirmities. Aedg. 10. 61, 62. Macrobius in his first Book of Scipio's Dream, (chap. 6.) extolling the singular effects of the septenary Number, expresses the remarkable changes of Nature every seventh year in the course of man's Age: As casting of the Teeth in the first; springing of the Pubes in the second; of the Beard in the third; the utmost period of Growth

as *Spida* writes, was situate in the Suburbs of *Athens*, and first built by *Piriclarus* the exercising of Soldiers. In this place he taught and discours'd of Philosophy to such as frequented him, walking continually every day till the hour of ascending, which the *Græks* usually did before Meals; from whence he and his Followers are called *Peripateticks*:

Inq. Academia subversa a militeq. Lycei

Fuderunt choros divini pectoris arces Glor. Acad.

So that in imitation of this *Lyceum* at *Athens*, *Apollonius* erected such another at *Egea*.

[4] *Anaxagoras* the *Clazomenian*, of whom I have written at large in my Notes upon the second Chapter of this first Book, *Note 3. pag. 6. 7.*

[5] *Crates* the *Theban*, Son of *Alcander*, was a *Cynick*, and one of the most eminent of *Diogenes*'s disciples, as both *Lactantius* and *Sextus* write: however, *Plutarchus* saith, he was not the disciple of *Diogenes*, but of *Pyrrho* the *Academic*. The origin of the *Cynicks* was from *Antisthenes* the disciple of *Socrates*, who after the death of his Master *Socrates*, made choice of the *Cynicks*, a School as *Athens* just without the Gates. The chief Professors of *Cynicism* were *Antisthenes*, *Diogenes*, *Crates*, and *Demetrius*. However, *Crates* had many eminent Auditors, as his Wife *Hipparchia*, her Brother *Demetrius*, *Antipater* the *Phenician*, and *Zeno* the Father of the *Stoicks*, from whence sprang that great fraternity and communion betwixt the *Cynicks* and the *Stoicks*; even to such that, as *Plutarch* says, *lib. 6.* the *Stoicks* themselves acknowledged *Cynicism* to be a *peripatetic* Form. Nevertheless he that well examines this Sect, together with the Manners and Beliefs of those who professed it, will find that Philosophy appears to flourish in it, rather as in *Cynicism*, differing in its precept, ill-nature, insolence and insolence, from all other Sects of Philosophy, just as a rigid *Cynicism* differs from all other Professions of Christianity. And this was the chief motive that induced *Zeno* to quit the *Cynick* Sect, and being commanded by *Crates* to do some undecent actions, he instantly made his excuse, and quit *Crates*'s School: whose *Cynick* impudence was so great, that we read how *Crates* lay with his own Wife in publick, before a great number of people.

This *Theban* Philosopher flourished about the 13th *Olympiad*, *A. M. 3640*. *Paschus* the disciple to *Euclid*, was his Brother. Now the account which *Lactantius* gives us of *Crates*, is this: *Antisthenes* (saith he) in his Succession related, that being, as a *Tragedian* where *Telephus* was represented, carrying a Basket in wretched condition, he after that betook himself to the *Cynick* Philosophy, and selling all his Estate, (for he was very rich, having got together above two hundred Talents) he distributed it amongst the Citizens, and was so constant a Professor of this Philosophy, that *Plutarch* the Comic Poet takes notice of it in these words, *lib. 1. de Stoicis*, *Crates* rendered by the ingenious *Mr. Stanley* in his Lives of the Philosophers.

By him in Summer a thick Coat was worn;

In Winter time (so Temperate) a Tunic.

Diocles (as also our Author *Philoponius*) reports, that *Diogenes* persuaded him to part with his Estate, and to throw all the Money he had left into the Sea: saying, *quod pessimum mala est divitiarum, esse videtur quod in mari perire a valeat*: he thought that man could have Riches and Virtue together. Some of his most Friends that came to dissuade him from this course of Life, he beat away: being at a most resolute Spirit: his House was from *Alexander*; and his Wives from *Phila*. Furthermore *Demetrius* the *Magnus* saith, he deposited some Money in the hands of a Banker, upon this condition, that if his Son betook themselves to any Civil employment, it should be repaid to them again; but if to Philosophy, that it should then be distributed amongst the people, for as much as a Philosopher stands in need of nothing. *Demetrius* likewise relates, that *Crates* having a Son named *Pasicles* by his Wife *Hipparchia*, so soon as he arrived to manhood, he brought him to the house of a young Maid that was his Slave, saying, *Scitis an licet conditum Matrimonium tibi: sed illi qui contra Adulterium accedunt, ut in Tragediis puniuntur, cum flagitio et morte: et illi qui cum Circensibus sunt, ut cunctis Comediis, luxuria et insolentia transportantur in madorem*. He was exceeding invective against all Common women, thereby (as some say) to condemn himself.

himself to bear rayling from others. Beholding one time at *Delphos* a golden Image of *Phryne* the Curtezian, he cryed out, This is a Trophy of the *Grecian* Intemperance. Another time, being beaten black and blue in the Face by *Nicrodomus* the *Lutensist*, he pasted a piece of Paper on his Forehead, wherein was written, *Nicrodomus did this*. Also at *Thebes*, being beaten by the Master of the *Gymnasium*, or as others say at *Gorinthe*, by *Euthicrates*, he laughed, saying, *Euthicrates*, &c.

*He by the Foot him drew,
And ere the Threshold threm.* Mr. *Steady's* Transl.

Alexander asking *Crates*, whether he would that his Countrey should be restored or not *Crates* answer'd, To what end, seeing there will come perhaps another *Alexander* and destroy it. Again, The *Athenian* Magistrates blaming him for wearing a long Robe, I will shew you (saith he) *Theophrastus* in the same Attire, which they not believing, he brought them to a Barber's Shop, where *Theophrastus* was sitting to be trimm'd. *Zeno* in his *Chirias* saith, that he sowed a Shoeps-skin on his Cloak to appear the more deformed; however of himself he was very unhandson, and always whilst he discours'd, laugh'd. In his old age he grew crooked, to which he alludes, when looking upon himself, and perceiving Death's approach, he said, ——— *οὐ χῆρ δὲ, &c.* ———

*And dost thou go old Friend,
To the new World, thou whom old age doth bend?*

He died old, and was buried in *Bactria*. The Epistles of *Crates* are extant, wherein (saith *Laertius*) he writes excellent Philosophy, in a style resembling *Plato*. He wrote likewise divers Tragedies full of deep Philosophy. *Steady* his Lives of the Philosophers; *Suidas*; *Laertius* lib. 6. *Stohe*. *Serm*. *Plutarch*. *Mor*. *Gale's* Court of the Gent. part 2. *Crates* is much commended by *Plutarch*, for that he had no sooner read upon that *Monster Sardanapalus's* Tomb these Verses,

*(Hec habeo, quæ ede, quæque exsaturata Libido
Haurit: ac sila manent multa & præclara relictâ.)* *Charrill's* Poet.

But he *extempore* made this addition to them:

*(Hec habui, didici studio quæ pulchra; Camæus
Atque quibus infernare.)*

I cannot present you with a true Character of this Philosopher's Vertue, without rendering it morose and ill-natured to the brisk and airy, affected to the complaisant, fustom and unclean to the nice, clownish to the well-bred, prodigal and extravagant to the covetous, and unimitable to the licentious and youthful; however, since his Vertue (which consisted in a self-denying temperance) was great, the custom and discipline of his Sect, may justly atone for all his other ill-bred errors. Now besides our *Thales* Philosopher, (whom *Philostrophus* here speaks of) there were other eminent men of the same Name, viz. *Crates*, an ancient Comick Poet of *Athens*, a Disciple of *Palamus* the Philosopher; *Suidas*. And *Crates* the Grammarian, (under *Pisemon* *Philom*. Contemporary with *Aristophanes*) famous Critick, or *Homericus*, for that he wrote fifty five Books of Comment upon *Homer's Iliads* and *Odyssees*: *Suidas*. He also first brought the Study of Grammar to *Rome*, as *Suetonius* says; for being sent by King *Antiochus* to the Senate, he made many Narrations upon the death of *Emilius*, during the time of his Embassy. There was likewise another *Crates* of *Pergamus*, that wrote a Book containing the wonderful Curiosities of many Countreys, of whom *Pliny* (lib. 7. 2.) and *Strabo* (de *Asiæ* 17. 9.) make mention.

[6] *Sophocles*, the Prince of Tragick Poets, by Birth an *Athenian*, and son of *Sophilos*, was born in the second year of the seventy first *Olympiad*, whilst *Philipus* was *Archon*, as *Demetrius* in *descript. Olymp.* and the Schollasts upon *Sophocles* say. However, *Suidas* and others write, that he was born in the seventy third *Olympiad*, which account makes him to be seventeen years older than *Socrates*; about A. M. 320. and *Ant. Corp.* 128. *Suidas* says, that he died six years after the death of *Euripides*, but yet it is prefer'd before him, for the majesty of his Style, though not for the number of Sentences. He was

Co-partner with *Euripides* and *Pericles* in the Office of *Prætor*. He wrote, as *Suidas* informs us, one hundred and twenty three Tragedies: and in his contention for the Laurel with other Poets, he obtain'd no less than twenty four Victories, whereof there were three most eminent. The first was the Victory which he got in his youth over *Æschylus*, for the which (as some say) *Æschylus* retiring into *Sicily*, did there die of grief. *Plutarch* in *Cimon*. The second was, when his own Sons accused him in his old age for want of Wit before the Judge; whereupon *Sophocles* producing a Tragedy which he had lately written, and asking the Judge's opinion, whether that seem'd to be the Work of an Idiot? The Judge did so highly esteem of it, that reproving his Sons very severely, he dismist them with disgrace, and their old Father with honour. *Cicero*, *Caro Maj.* 20. The third and last Victory of *Sophocles* was that which cost him his life, as some say, for being very ancient, and having rehears'd a Tragedy at the publick place for trial of Wit, after a long Dispute, remaining at last Victor by one voice, he died for joy that he had won. *Valer. Maxim.* lib. 9. ch. 12. From hence it was that *Cicero* (calling him the divine Poet) says, *That he wrote Tragedies to the very last period of his old age.* *Cicero*, *Caro Maj.* 20. Nay, *Pliny* is so Romantick in his commendation of *Sophocles*, that he brings a Miracle to honour him after his death, saying, (lib. 7. ch. 29.) that when *Sophocles*, the Prince of all Tragical Poets, was dead in *Athens*, it being at the same time that the City was besieged by the *Lacedæmonians*, God *Bacchus* appear'd several times by way of vision in a Dream to *Lyfander* their King, admonishing him to suffer that person in the World whom he most delighted in, to be interred: Whereupon the King enquiring, what person was lately departed this Life in *Athens*, by relation of the Citizens soon found it to be *Sophocles* whom the God meant, for that he was the last man that had died amongst them; therefore he permitted them to bury him in peace, and to perform his funeral Obsequies without any molestation or trouble. Concerning *Sophocles*'s rejoycing at his old age, as a means to extinguish his Lust, which *Philostrophus* here mentions, the same is also spoken of by *Plutarch* and *Cicero*, who say, that *Sophocles* being on a time demanded familiarly by one of his Friends, whether he could yet keep company with a Woman if need were, answer'd, God bless me, my good Friend, talk no more of that I pray, for I am long since free from those matters, and by the benefit of my old age, have escap'd the servitude of such violent and furious Mistresses. *Plut. Mor. de Avaritia, de oratione Senect. & Sympof.* lib. 1. & *Cicero*, *Caro Maj.* 43. *Sophocles* writing a Tragedy upon the Story of *Antigone*, Daughter to *Oedipus* King of *Thebes*, was so happy and successful both in his Fancy and Expressions, that the *Athenians* bestow'd upon him as a reward, the Government of *Samos*. From whence that Proverb came, *Sophocles est, He is a happy Oration.* *Sophocles* introduced many new things for the reforming of the Stage; such as leaving out the action of the Poet, by reason of his own ill voice, (for before his time, the Poet himself always acted;) he invented white Shoes, which the Actors and Dancers wore; he augmented the Chorus of Youths to fifteen, which before were but twelve; and likewise fitted his Tragedies to the Natures of his Actors. Also *Possius* writes, that he first made use of *Tribus Personis*, by adding, as *Æschylus*, a second, so he a third Actor, who was therefore called *Tritagonista*, viz. an Actor of the third and last part. Concerning his death, notwithstanding what has been said before, *Lucian* writes, that he was choaked with a Grape-stone; which opinion is likewise confirm'd by that Verse of *Sorani*, *apud Solanum*.

Suidas saith, that besides his Tragedies he wrote likewise Elegies, *Præms*, and some Prose. *Cicero* tells us, that a great golden Platter being taken out of the Temple of *Hercules* by theft, the God appear'd unto *Sophocles* in a Dream, and told him who had done it; the first and second time he slighted the Vision, but upon its frequent soliciting him, he credited it to him, and so inform'd the Magistrate thereof. who commanding that person to be apprehended whom *Sophocles* had accus'd, he was no sooner charged with the Fact, but he voluntarily confess'd it, and brought back the Plate. *Cicero de Divina lib. 2. 50. Caro Maj. 20.* *Sophocles* resided very much at *Cillene*, a place near *Athens*, from whence *Ovidius* living there in Exile was call'd *Cillensis*; at this place *Nepræ* was worshipp'd. *Cicero de Finib. lib. 5. 2.* Concerning the true Character of *Sophocles*, I find

the Ancients had a great Veneration for him: Pompey when he was betray'd to the Egyptians (there by Sempronius, who sooner discover'd his error, and grew jealous of his own ruine, but he (though too late) reflected on the great wisdom of Sophocles, and repeated to himself (saith Appian, lib. 2. de Civil. Bell. Rom.) these Lines of his:

To Tyrants Courts, the Valiant and the Brave,
Though free they enter, soon become their Slave.

Sophocl.

Vell. Paternulus says, that one Age, and that not consisting of many years, did enoble the Tragick Buskin, by means of those Divine-spirited men *Æschylus*, *Sophocles*, and *Euripides*; lib. 1. Polemon the *Athenian* Philosopher, was so delighted with *Sophocles*, and with *Homer*, that he would frequently say they were both endued with equal wisdom, calling *Homer*, Heroical *Sophocles*, and *Sophocles*, Tragical *Homer*: *Diog. Laert. lib. 4.* How much *Pindar* esteem'd him, appears sufficiently in his Eclogues, when he says,

Sole *Sophocles* sua Carmina digna Colurno. Virg. Eclog. 8.

The wise *Simonides* terms him, the Flower of Poets: his stile was so sweet, that *Suidas* tells us he was called *melissa*, the Bee: his Verses masculine and lofty, as may be infer'd from this Line of *Juvenal*:

Grande *Sophocles* carmen bacchanum loquitur. Sat. 6.

He left behind him five Sons, viz. *Iophon*, *Isischnus*, *Ariston*, *Stephanus*, and *Meneclides*. *Oppian* (in Greek Epigram 3. upon the Sepulchre of *Sophocles*) prefers *Sophocles* much before either *Æschylus* or *Euripides*. We read in *Plutarch*, (de vita X. Orator.) that *Lycurgus* enacted for a Law in *Athen*, That at the publick expence of the City, there should be erected Statues of Brass for *Æschylus*, *Sophocles*, and *Euripides*; also that their Tragedies should be exemplified, and fairly engros'd, for to be kept in the Chamber of the City: that the publick Notary of the City should read them unto the Players, and that otherwise it were unlawful to Act them. Some think that *Sophocles* first introduced upon the Stage *exitus*, *chorus*, or the Painting of Scenes; which *Horace* seems to aim at, when he says, *Moluit instruitque palpeis signis*: but I rather find this Ornament to be first invented by *Æschylus*, and afterwards perfected by *Sophocles*.

CHAP. XI.

What Apollonius answer'd to him that ask'd him, why he did not commit somewhat to writing? And of his five years silence, wherein he did not utter so much as one word: but yet by Nods, and other signs, did very much good. Also concerning the Sanctuary of Tiberius.

[1] **W**Hen Euxenus ask'd Apollonius, why he did not commit somewhat to writing, being so good a Philosopher, and able to write so approved and quick a stile? his Answer was, That he had not yet exercised Silence; and from that time he began to think it his duty to [2] practise Silence. Wherefore laying a restraint upon his Tongue, yet nevertheless both with his Eyes and Mind reading many things, he committed all that he either heard or saw to his memory; by which exercise of his memory, when he was even an hundred years of Age, he was thought to excel [3] *Simonides*. He did likewise sing an Hymn in praise of memory, wherein he saith, that all things are faded by Time, and that Time is self never groweth old, but is immortal through the memory. However, during the time of his Silence, he was no unpleasant Company; for his eyes and hands, as also the nodding of his head, signified something to all that was said.

said: nor was he found unpleasant or morose, being by himself a lover of his Friends, and of an agreeable conversation. Moreover he affirm'd, that this course of Life which he continued for five years together, was very irksome to him: being one who had many things to say, yet not to say them; that heard many exasperating speeches, yet not to hear them; and when provoked to reprove sundry things, only to say within himself, Be quiet Heart and Tongue! for he received with silence many opprobrious terms against himself. Now all this time of his silence he resided partly in [4] Pamphilia, and partly in [5] Cilicia; where notwithstanding he lived amongst such a soft and effeminate people, yet did he never speak one word. Sometimes when he came into a City that was full of faction and division about vain Shows, he going to the People, and presenting himself to them in publick, would by his hands and looks express that reproof which he intended against them, and thereby appease their discords; making them as mute as if they were conversant about the mysteries of Religion. For when men are at variance about such small matters as Shows or Horses, it is no great difficulty to pacifie them; because they who are disorderly about such things, with blushes recollect themselves, and come to their right mind at the sight of any [6] grave person amongst them. Nevertheless when a City is oppress'd with [7] Famine, it is no easie matter to appease their wrath, with ever so powerfull restraining words: But the meer silence of Apollonius was able to work such an effect; for coming to [8] Aspendus, (the third eminent City of Pamphylia, which is situate by the River [9] Eurymedon) he there found nothing to be sold but Vetches, and such kind of next Grain, whereon so many people fed; because whatsoever Corn there was, a few Rich men that were of Power in the City, had hoarded it up, that so it might be sold adulterate out of the Country. Whereupon a great number of people of both Sexes, and of all Ages, flock'd to the Governour, and carrying Fire along with them, threatned to burn him alive, notwithstanding he were fled to the Emperor [10] Tiberius's Statues; which were a more reverend and a safer Sanctuary, than those of Jupiter himself in [11] Olympia: in so much that one was thought to be impious, because he bore his own Servant, who had about him a Silver drachm signed with the Image of Tiberius. Wherefore Apollonius coming to the Governour, made signs to him to know what was the matter: The Governour answer'd, he had done nothing unjustly, but was unjustly wronged together with his people; and that unless he had reason done him, both he and his people should be destroyed. Upon this, Apollonius turning himself to those that stood about him, and admonishing them by his Becks to bear what their Ruler could say for himself, they not only kept silence, but also deposited the Fire upon the Altars that were there. Then the Governour taking courage, said, It is this and that man (naming several of the Citizens) who are the Authors of this Famine, by hoarding up the Corn some in one place, and some in another. The Aspendians bearing this, and encouraging one another to fall upon their Farms, Apollonius prevail'd with them by signs, not to do that, but rather to summon those who were accused, and receive Corn from them of their own accord. Wherefore they being come to him, he had much ado to forbear relating his resolution of Silence, by perswading them with an Oration to do what he would have them: For he was exceedingly moved with the Tears of Women, Children, and Old men, who bewailing their misery, complain'd that they should speedily perish with hunger. Nevertheless Apollonius holding firm to his resolution of Silence, dictated in a Writing-Table this Reproof, which he deliver'd to the Governour to be read. Apollonius to the Aspendian Corn-Merchants, sendeth Greeting: The Earth is the Mother of all, for she is just; but ye being unjust, have made

her to be your Mother only: So that unless you desist, I will not any longer suffer you to continue upon her. *Being affrighted at these things, they replied with the whole Market with Corn, whereby all people were relieved.*

Illustrations on Chap. 11.

NOwithstanding Monsieur *Morreau*, in his Latin Translation of *Philostratus*, places this Letter of *Apollonius* to the Corn-Merchants, in the succeeding Chapter, yet finding it related more particularly to the subject of this 11th Chapter, I thought it most proper to insert it here: and since, upon the perusal of Monsieur *Vigore's* French Translation of the same, I find he hath done the like.

(2.) *He began to practice Silence*: this Doctrine of Silence he learnt from the Principles of *Pythagoras*, who enjoyn'd it with so much rigour to his disciples, as an Art whereby to procure himself the more respectful attention: or rather, as *Clement Alex.* says, that withdrawing themselves from things sensual, they might the more clearly and innocently contemplate upon God. *Sermon lib. 5.* of all Creatures, they had the greatest respect for Fish, by reason of their silence, says *Athenaus*, 20. That *Pythagoras* received this Principle from the Egyptians, see *Calistus Rhodius*, *Leit. Ant. lib. 15. ch. 22.* The Government of the Tongue (saith *Iamblicus*) is of all most difficult, *lib. 1. ch. 31.* Wherefore *Apollonius* writes, That the first founder of Philosophy, first taught his disciples to hold their peace; and his first meditation in order to the procuring wisdom, was to bridle the Tongue, and keep our words within the wall of our Teeth, &c. *Apul. Florid. 15.* *Quintilian* (*Declam. 19.*) says, he thinks there is no Virtue more difficult, than that of Silence. *Lactantius* tells us, that the *Pythagorean* Novices kept silence five years, only hearing *Pythagoras's* discourses, but not seeing him, till they were fully approved of, and then they became of his Family, which he calls *colony*, *SyHEME*, *Lact. lib. 8.* also *Servius* on *Virg. Aen. 10.* However *Annius Gellius* (*lib. 1. ch. 9.*) writes, that this five years silence was not required of all, but of some more, of some less; yet that none were enjoyn'd less than two years silence, as none more than five. The like *Apollonius* in his *Florid* tells us, that some were silent for a lesser space, especially such as were more Grave; but those who were more Talkative, were enjoyn'd a quinquennial silence. The *Pythagoreans* for this their silence continued in great honour even to *Alexander's* time, who in his *Anabasis* says, That men more admired the *Pythagoreans*, who held their peace, than others who had obtain'd the greatest glory by speaking. Furthermore, *Pythagoras* enjoyn'd his disciples some kind of perpetual silence; for he taught, 1. That we ought to be silent, or to speak things better than silence: and 2. To comprehend many things in few words, and not few things in many words; whence *Zeno* blamed such, who instead of being *philosophi, lovers of Learning*, were *philologoi, lovers of Words*. 3. and lastly, *Pythagoras* forbid his Scholars declaring his mysteries to others, *Theoph. Gale, Court of the Gent. lib. 2. ch. 6.* This *Pythagorean* silence answers that of *Job*, *ch. 6. 24.* Teach me, and I will hold my Tongue. *Pythagoras* held this to be the first rudiment of Wisdom, *meditari conficere, loquitari deficere*; as *Pancratius* hath it, *Tis. 10. de Horolog. Ceterum speaking of Pythagoras's silence, wonders at the occasion of it; nisi (dixit) ut intelligeretur, nihil esse necessitas lingue; unless (saith he) we should thereby understand, that nothing is more mischievous than the Tongue, Tem. 2. l. 2. ch. 8. de Mor. Nulli tacuisse uicet, uicet esse loquentum.* How many men for one word speaking, have incur'd banishment, imprisonment, poverty, disgrace, the ruine of themselves and their Families, the anger of their Prince, the imputation of foolish, wicked, impudent or dishonest, and sometimes the loss of their very Lives! Nay, Princes themselves (as the Lord *Bacon* well observes) have sometimes given Fire to Sedition, by witty and sharp speeches which have fallen from them. *Cæsar* did infinitely prejudice himself by that speech, *Scylla nesciret, liceret, non potuit dicere*: for it did utterly cut off that hope, which men had entertain'd, that he would at one time or other give over his Dictatorship. *Cæsar* undid himself by that speech, *Legi a se militum, non esse*: which put the Soldiers out of hopes of the Donative. *Probus* likewise by that speech, *Si uideret, non esset eris, amplius Romanis imperio militibus*, gave great despair to the Soldiers. And many more of the like I could

could instance; in so much that I may safely say, of all those that are killed for private Quarrels, (excepting such as dye in the Wars) there is hardly one in four that suffers for any other cause, but words inconsiderately spoken. *Simonides* used to say, that he had often repented himself of his speech, but never of his silence. *Plut.*

Quid de quoq; viro, & cui dicas sepe caveto

Percontatorem fugito, nam garrulus idem est.

Nec retinent parula commissa fideliter aures.

Et semel emissam volat irrevocabile verbum. Horat. lib. 1. Ep. 18.

This would be a very fit Inscription for the doors of all our Coffee-houses, wherein you can seldom behold a dozen persons, without their *Judas* amongst them. The Dutch Knight that was Fined in our late Kings time, for some words that he had spoken, would have made a rare disciple for *Pythagoras* ever after, when he desired leave only to *Tickle it with sinking*. Words make all sorts of men our Enemies, and none but Fools our Friends; therefore, *Vir sapi, qui parca loquitur*. He that makes others afraid of his wit, ought himself to be afraid of their memory: for as much as I have known many men, who (though they could not break a Jest) could break a Head. So that whether it was to avoid these inconveniences of speech, or whether to enjoy the benefit of a tacit contemplation, that the Soul retiring into her self, might be diverted from all external objects and irregular passions; whether for the one reason, or the other, yet evident it is from all their own Writings, that the Ancients as well *Pythagoreans* as others, did greatly esteem silence. *Lycurgus* obliged the *Spartans* to initiate their Children to silence from their very youth, *Cal. Rhod. Lect. Antiq. lib. 13. ch. 3.* *Ammianus Marcellinus* (lib. 21.) tells us, that Silence amongst the *Persians* was worshipped as a Deity. *Plutarch* says, that Silence argueth deep and profound Wisdom, it implyeth Sobriety, is a mystical Secret, and Divine Virtue: *Mor. of Intemperate speech*. The same Author likewise tells a story of *Zeno*, who dining at a Feast in company of some *Persian* Ambassadors, and not having spoken a word all Dinner-time, they (by way of jeer) asked him what account they should give the King their Master of him? Marry (said *Zeno*) you may only tell him this, that there is an Ancient man at *Athens*, who can sit out a whole Meal without saying any thing: and so turn'd the laughter upon them. *Hesiod* says, that the Tongue ought not to be spent upon every body, but reserv'd as a Treasure. And of later times we find an Institute of *Justinians*, (in *Orations ad Atrivell.*) commanding all Students of the Law their set times for silence, and for speaking, after the *Pythagorean* manner; *Loqui ignorabit, qui tacere nescit, Ansen.* But of all the Scholars that ever *Pythagoras* had, there never was any comparable to our Hero *Apollonius*, who not only persevered in his resolution, but also during the time of his silence, he did more works of piety and charity without speaking, than any other Philosopher ever did with it: besides those many opprobrious terms and provocations which were daily offer'd unto him, though not with more malice then his great patience could bear.

[3] *Simonides*; There were several eminent men among the Ancients that bore this Name, as the learned *Gerardus Joannes Vossius* writes. There was one *Simonides* who wrote the History of *Dion* and *Bion*, and lived soon after *Euclid*. Another *Simonides Cens*, the Son of *Leoprepes*, who living before the Expedition into *Persia*, was born in the fifty sixth Olympiad, and died in the seventy eighth, being eighty nine years of age: he wrote a Scheme of *Cambyses* and *Darius* Government in the *Doric* Dialect, as also *Xerxes* Sea-Engagement, and his Fight at *Artemisium*, in *Elegiac* Verses; but the Battle of *Salamina* he described in *Lyrick* Verse. And many other things he did, as you may find in *Snidas*, *Lilius Gyraldus*, and *Anonymus ad Olymp. 62. an. 2.* There was also *Simonides Magnus*, the Son of *Sipylus*, and Co-temporary with *Antiochus Magnus*, whose Acts he relates in Verse: more especially his War with the *Galatians*, wherein *Antiochus's* Cavalry was routed by the Elephants. Likewise another *Simonides Amorgius Crinæ*, mention'd by *Strabo*, lib. 10. and by *Eustathius*, in his Comment upon *Diomysius*. But the person mention'd here by *Philostratus*, was another *Simonides Cens*, Grandson by the Mothers side to *Simonides the Lyrick*; this *Simonides* was surnamed *Meliortæ*, and is said to have invented the Art of Memory. He lived about the 82. Olympiad, and flourish'd just before the *Peloponnesian* War. *Snidas* says, that he wrote three Books *Memoriae*, or *de rebus*

rebus inveniis: also three Books more of Genealogies, from whence *Simonides* is call'd *Simonides* by the Schollast, upon the 11th. Book of *Apollonius*. *Gerard. Joann. Poffius de Hist. Græc.* Pliny tells that he dwelt five years at *Moros*, (an Island upon the Nile, at this day call'd *Nasabla*) where he wrote the History of *Ethiopia*. *Natur. Hist. lib. 6. ch. 29.* He further says, that the Art of Memory was first devised and invented by this *Simonides* *Melicus*, and afterwards brought to perfection by *Macrodonus Sapphus*; whereby a man might learn to rehearse the same words of any Discourse whatsoever after once hearing: Thus King *Cyrus* was able to call every Souldier that he had in his whole Army by their own Names. *L. Scipio* could do the like by all the Citizens of *Rome*. And *Cineas* (Ambassador to King *Pyrrhus*) the very next day he came to *Rome*, both knew and saluted by Name all the Senate, Gentry, and Cavalry throughout the whole City. *Cicero Tusc. Quæst. lib. 1.* Likewise King *Mithridates*, reigning over two and twenty several Nations of different Languages, did himself give every one of them Laws, and administred Justice to them in their own proper Tongues, without the assistance of an Interpreter, and in making his Orations, still varied his Language according to the people he spoke to. Also one *Charmidas*, or *Charmidæus*, a *Græcian*, (whom both *Cicero* and *Quintilian* call *Caruades*) had so singular a Memory, that he was able to deliver by heart the Contents word for word of all the Books that a man would call for out of any Library, as if he had read the same within Book. *Pliny Nat. Hist. lib. 7. ch. 24.* Furthermore *Pliny* speaking of *Simonides*, says, that he made an addition to the *Greek* Alphabet of these four Letters, *Ζ, Η, Ψ, Ω*: *Eusebius* says he added but these three, *Ξ, Ι, Θ*; Also, that to the Harp or Lute, *Simonides* added the eighth String, and *Timotheus* the ninth. *Pliny Nat. Hist. lib. 7. ch. 24.* and *Plut. Mor. Sympos. lib. 9.* *Cicero* speaking of the Nature of God, saith, *Rogemus quid autem qualis sit Deus? Autorem vero Simonides*: who being asked by King *Hiero* to shew him what God was, desired one days time to consider of it; the next day being come, and the King thinking to receive his Answer, *Simonides* pray'd to have two days more for consideration; which two days being expired, he then pray'd for three; and so often as the King required his Answer, he still increas'd the number of days; whereat the King being amazed, enquired of him the reason why he did so? To whom *Simonides* replied, Because the more he consider'd of the thing, the more obscure and intricate it appeared to him. *De Natura Deor. lib. 1. 22. Cap. Steph. Edit.* Now the great veneration that *Simonides* had for God, might perhaps procure him that great share in his providence, which appears by these two Stories he had. One time *Simonides* being at supper with *Scopas* at *Crænon* a City of *Thessaly*, news was brought him, that two young men were at the door earnestly desiring to speak with him; whereupon going to the Gate, he found no body there; but in the mean time, the Roof of the Dining-room fell down and kill'd *Scopas*, with all his other Guests. So beloved of the immortal Gods was *Simonides*, to be preserv'd from so eminent a danger, as *Valer. Max.* well observes, *lib. 1. ch. 8. de Miraculis.* Another time, *Simonides* having been a Voyage at Sea, and newly come on shore, he found the dead Body of a man lying unburied, whereupon out of charity he buried it, and was by the same Body admonish'd that night in a Dream not to let sail the next day; which he giving credit to, stay'd ashore: but those that went to Sea were all cast away. Whereof being informed, he was not a little glad, that he had committed his life to the security of a Dream, rather than to the mercy of the Sea: and being mindful of the benefit receiv'd, eterniz'd the memory of the dead person in a living Poem. *Strab. Geog. lib. 1. ch. 7.* and *Cicero Divin. lib. 1. 52.* *Simonides* offering to teach *Themistocles* the Art of Memory, he refused it, saying, *He had more need of forgetfulness than memory, for that he remembered what he would not, but could not forget what he would.* Another time, *Simonides* having requested of *Themistocles* a thing that was unjust for him to grant, *Themistocles* told him, *That no man could be a good Adversarian that plays without time, nor a good Adversarius that governs without Law.* *Simonides* used to say, That a man's Reputation is the last thing that's buried of him, unless we speak of such whose Honours and Vertues die before themselves. *Plut. Adv.* *Simonides* being ancient, and disabled from all other carnal and corporeal pleasures by reason of his years, he entertain'd one still which fed and maintain'd his old age, and that was the delight which he took in getting and hoarding up money; wherefore he is reproach'd for Covetousness, as we see in *Plutarch. Mor. in Simo.* Howbeit great lover of Silence, being used to say, *By Aristotle*

μὴ, καὶ οὐκ ἔστιν ἀποκρίναι τὸν ἄνθρωπον. That he had often repented of his speech, but never of his silence. *Cal. Rhod. lib. 13. ch. 5.* Pliny (*Nat. Hist. lib. 35. ch. 11.*) speaks of a famous Painter of this Name, who acquired great reputation by drawing two Pictures, the one of *Agabarrus* the famous Racer; the other of the Goddess of Memory, called *Admetosyne*.

[4] *Pamphylia*, a Countrey in *Asia the less*, on the East-side of *Cilicia*, by the Mountain *Taurus*. It is called by *Pliny*; *Adonopodia*; by *Giræna*, *Satalia*; by *Tiberis*; *Zina*; and by *Nigrus*; *Caraman*. The ancient Poets often mention it:

Hunc quoque perq; novem sinibus Pamphylia misset. Stat. lib. 1.

Also *Lucan*:

Pamphylia Puppi
Occurrit Tellus. lib. 8.

There is also *Pamphylia*, a City of *Media*, *Stephan.*

[5] *Cilicia*, a Countrey of *Asia the less*, bounded on the West with *Pamphylia*, on the East with *Syria*, on the North with the Mountain *Taurus*, and on the South divided from *Cappadocia* by the *Cilician Sea*. At this day it is commonly called *Caramania*, or *Caramanta*, and not *Turcomania*, as *Ortelius* writes. It is divided into two parts, *Campestris* and *Trachea*, that is, the plain and the rocky. In this Countrey *St. Paul* was born. The Inhabitants are much inclined to Lying and Stealing, from whence the Proverb comes, *Cilix non facile verum dicit*. Situated for Long. 69. Lat. 37. Clim. 4. This place abounds much with Saffron, as you may learn from the Poets:

Et cum scena croci Cilici persusa recens est. Lucr. lib. 2.

Quotve seras dicam terra Cilissa crocos. Ovid in *Ibin*.

The *Cilicians* being eminent for Piracy, were overcome by *Pompey*, and afterwards made use of by him in his Sea-Fights against *Cæsar*.

Itq; Cilix iusta non jam pirata cavit. Lucan, lib. 3.

Arius Montanus saith, that *Cilicia* was by the Hebrews called *Ghalab*. And *Stephanus* conjectures from *Hierodorus* that the Inhabitants of this Countrey were heretofore call'd *Achaians*. The derivation of its Name *Cilicia* was taken from the Hebrew *Challukim*, or *Challukim*, i. e. *Lapidibus*, for that the Countrey is full of Stones.

Hinc Cilicia Tanri saxosa cacumina vitet. Sil. Ital. lib. 13.

Heretofore it was one of the most wealthy Provinces belonging to the Roman Empire, and eminent for its Proconsul *Cicero*.

[6] *Come to their right mind at the sight of any grave person*: That the gravest Bird is an Owl, and the gravest Beast is an Ape, was the observation of a great modern Wit, here by ridiculing Formality and Gravity in men; as if Gravity was an essential qualification both for Knave and Fool; 'tis the Ceremony of the Face, as all other Equipage and Ceremony is the Gravity of the Body, and peculiar as well to Offices and Employments as to men. Gravity in a Prince consists of his Crown, his Robes, his Guards, his Presence-Chamber, his Councils, Officers, Ministers of State, Retinue, &c. In a Nobleman, his Title, his Coronet, gilt-Coach, fine Cloaths, numerous Pages, Lacquies, &c. In a Lawyer, 'tis his Robes either of black or scarlet, his Coif, his under-Officers, &c. In a Clergy-man, 'tis his Surplice, black Scarf, or Lawn Sleeves, his Clerk, or Lecturer, and saying Amen with a laudable voice. In a General, 'tis his great Scarf hanging at his back-side, his Commanders Staff, his under-Officers, his Drums, Trumpets, Colours, rich Furniture of his Horse, &c. Also for Places, the Gravity of a Court consists in the many Accesses to it, the several Centries, Guard-Chambers, Chairs of State, Chambers of Presence, &c. Courts of Judicature, in the high Throne whereon the Judges and Justices sit above the rest of the people, in the Bar whereat the Prisoners hold up their hands, in the Crier, Tip-staves, Gaoler, under-Officers, &c. Churches, in the high, gloomy, painted Windows, Altars richly furnished with Plate, as great silver Chalices, and Candle-sticks, in Organs, in long Wax-Tapers, a fine Ring of Bells, &c. These are the several kinds of Gravity which influence the silly vulgar people into an awful veneration and obedience;

in the shape of men, and appear'd to *Abraham* and *Jacob*: from whence men receiv'd the manner of making Images of God, to keep him fresh in their memory: Thus *Spargus* *Colinus* in *Rome* erected the Image of *Ceres* in Brass: Afterward the Statues of Men were made, to excite others to Noble enterprizes: And for that cause the *Athenians* set up the Images of *Hermodius* and *Aristogiton*, who slew and expelled the Tyrants. *Demetrius* *Phargias* made himself an Image of pure Gold, without any hollowness, and placed it at *Delfos* in the 78th Olympiad. Likewise *Pharnaces* caused one to be made of brass like himself, which *Pompey* in his Triumph removed. In Italy *M. Annius* *Glabrion* erected the first Statue of Gold on Horse-back, in remembrance of his Father. There were also Images made of Brass, Ivory, Wood, and Marble. See more at large of this Subject in *Pliny's Natur. Hist. lib. 34*. The manner of the *Romans* was to set up their Images cover'd, but the *Grecians* form'd them all naked. These Statues of *Tiberius* mention'd by *Philostratus*, might be those which *Tacitus* speaks of in the 14th Book of his *Annals*, ch. 8. as also in the 3^d Book of his *Annals*, ch. 8. where it is said, That every wicked fellow, if he could but catch hold on *Cæsar's* Image, might freely and without punishment injure honest men, &c. At first there was no Statues nor Pictures in the Christian Church, but they crept in by little and little, and men made private Images of the Lord of *Christ*, and him upon it, after the Example of *Moses*, who set up the brazen Serpent, as also of *Agbarus*, Duke of the *Edissenians*, who sent a Painter to draw the Image of our Saviour *Christ*; but not being able to behold the brightness of his Face, *Christ* laid a Napkin thereon, wherein by his divine Power he printed the resemblance of his Visage, and so sent it by the Painter to the Duke. *Polyd. Virg. lib. 6. ch. 16*. We also read that *St. Luke* had the Image of the Virgin *Mary* in a painted Table. But Images were never publicly receiv'd and worshipp'd in the Church, till, about the year 630. (in the first Council held at *Constantinople*, by the Command of *Constantine*, and *Iustinian* the 2^d his son) it was so decreed.

Lappa Olympia, a City near the Hill *Olympus*, wherein *Jupiter Olympus* had his Temple, is now call'd *Langanica*, or *Seauri*, as *Castaldus* writes, and not far distant from *Sto* and *Sto*, two Cities of *Greece*. This City was famous for its Celebration of the *Olympick Games* every fifth year. *Strabo* tells us, that it was anciently call'd *Arpina*, lib. 8.

CHAP. XII.

How Apollonius's time of Silence being expired, he went to Antioch; Also concerning the Temple of Apollo-Daphneus, and of Daphne, and the great concourse of the Assyrians that followed him: Likewise his Precepts to his Disciples, and what they were to do the whole day.

After this, the time of his Silence being expired, he came to [1] Antioch, surnamed the Great, and there enter'd into the Temple of [2] Apollo-Daphneus, to whom the Assyrians apply the Arcadian Fable, asserting that Daphne, the Daughter of the River Ladon, was born there; for there is indeed a River with them call'd Ladon, and they revere the Laurel, in commemoration (as they say) of the Virgin Daphne. Also, Cypress Trees of an immense height stand round about the Temple, and the Country yieldeth pleasant and gentle Springs of Water, wherein they report Apollo us'd to bathe himself. The Earth of that place yieldeth also a Grove of Cypress Trees, in memory (as they say) of [3] Cyparissus, an Assyrian Youth: and truly the beauty of the Tree gives

credit to the Metamorphosis. But perhaps I may seem to recite too youthful Stories, whilst I mention these [4] Fables; which nevertheless I do, not for the Fable's sake, but in order to my following Discourse. Now Apollonius, observing the Temple to be pleasant, but without any discipline, being inhabited by men half barbarous, said, Ob Apollo, change these dumb men into Trees, that they may at least make a noise like the Cypresses. Furthermore, observing the Springs, how much they ran, without making any manner of noise, he said, The silence of this place is such, as it doth not permit so much as the Springs to speak. And when he beheld [5] Ladon, he said, Not only thy Daughter, Ob Ladon, is changed into a woman's form, but also thou thy self, in that of a Greek and Arcadian, thou art become a Barbarian. After this, when he minded to discourse with them, he refused the rude and disorderly manners of the Inhabitants, saying, That he had need of Men and not of Clowns. Yet nevertheless, if he saw any civil persons, and such as were of good behaviour, he admitted them into his Conversation. He dwelt amongst the Priests, and at Sun-rising perform'd certain Religious Rites in private, which he communicated only to those who had exercised four years silence with him. But afterwards if he happen'd to be in any Greek City, where the Religious Rites were made publick, he would discourse Philosophically with the Priests of the Temples concerning the Gods, and correct what errors he found amongst them. But if he came into any barbarous City, that had peculiar Manners of their own, he always enquired who were the Founders of their Rites and Customs, as also how long they had continued in that discipline; and then endeavour'd to persuade them to change for the better. Afterwards applying himself to his Disciples, he enjoin'd them to ask whatsoever they would; and told them, that whosoever would Philosophize so as he did, should in the * morning first converse with the Gods, then as the day grew on, discourse concerning the Gods; and last of all, consult of humane Affairs. Now when he had answer'd all such Questions as were asked him by his Companions, and was satisfied with their Converse, he would then apply himself to the multitude; yet never in the forenoon, but only towards the evening. And when he had discours'd with them so much as he thought convenient, he would be [6] anointed; and afterwards being rubb'd, he went into cold Water, saying, that [7] Hot Baths were the old age of Mankind: from which, when the Persians were expell'd for their enervating vices, Apollonius said, the King hath granted to you long life for your wickedness. Also the [8] Ephesians being about to stone the Master of the Baths for not making them hot enough, Apollonius said unto them, It accuseth the Bath-master, because you do not bathe well, but I accuse you for that you bathe at all.

* Aurora
musis ami-
ca.

Illustrations on Chap. 12.

[1] **A**ntioch, surnamed the Great: There were divers Cities among the Ancients which bore this Name: One the chief City of Pisidia, lying in the lesser Asia, and now by the Turks called *Persucyeli*; Long. 61, 20. Lat. 39, 36. Another upon the Mountain *Cragus*, being a City of the Cilician shore, bordering upon Pisidia and Pamphylia, and lying between *Salmavri* and *Niphelis*, two adjacent Cities, Long. 62, 30. Lat. 38, 30. Another of *Moxyane*, which (as *Pliny* writes) was called by some *Alexandria*, by others *Seleucia*, but at this day named *Isium*. Another in *Caria*, now called *Pachipolis*. Another near the Mountain *Taurus*, a *Distria* Sag; Long. 68, 40. Lat. 39, 20. This City took its Name from *Antiochus* the Great, who fled from Syria to that place, when he was overcome by the Romans; herein *St. Luke* the Evangelist was born. Another which is the Metropolitane City of *Mesopotamia*, call'd at this day *Nisus*, founded by King

King *Selenus*, who therefore Christen'd it after the name of his Father *Antiochus*; it stands upon the River *Tigris*. There were likewise seven other Cities called by the Antients after this name, which being inconsiderable, I shall here omit. But *Antioch the Great*, mention'd in this place by *Philostrophus*, was a famous City of Syria, built by *Selenus the Macedonian*, (to whom, in honour of his memory, in Mount *Cassius* they observ'd sacred solemnities, as to a Demi-god;) this was sometimes the Seat of the Syrian Kings, third Seat of the Roman Empire, third Seat of the Christian Patriarchs, and place where the Councils were held, also wherein men first receiv'd the name of Christians, *Lev. 68. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* This City was called by some *Epiphane*, by others *Rebhe*, or *Rebia*, by others *Theopolis*, or the City of God, and by others the *Daphnean Antioch*, because it is five miles distant from the Sacred *Daphne*. *Kilmenanus* calleth it *Alippe*, upon which is a great hardfrost; and by others it is named *Alexandria*, however in all common sense they appear to be three distinct Cities bordering upon one another. *Strabo* in his Geography (*lib. 16.*) tells us, that there were four Cities (*viz. Antioch near Daphne, Seleucia in Tivria, Apamea and Laodicea*) which by reason of their concord were called *Antiochia*, he saith, that all four were built by *Selenus Nicator*, who named the first *Antioch the Great*, from his Father *Antiochus*; the second *Seleneia*, from his own name; the third *Apamea*, from his Wives, and the fourth *Laodicea*, from his Mothers. No City was more famous amongst the Ancients, than this of *Antioch*, and none at present more desolate and ruinous: *Boetius* calls it, the Sepulchre of it self; and *Niger*, a great Wilderness, being left but a small Village in the midst of its own Walls.

[2.] *Apollo-Daphneus*; so call'd, from that Fable of *Daphne*, which you may read at large in *Ovids Metamorph. lib. 1.* *Daphne* was the Daughter of the River *Paneus*, or *Ladon*, with whom *Apollo* being violently in Love, and the refusing his unchast embraces, he pursued her to ravish her by force; whereupon *Daphne* being unable to outrun him, pray'd to her Father the River, that by some Transformation he would rescue her from *Apollo's* violence, who immediately thereupon transform'd her into a Laurel.

*Vix præcæsitæ cæteræ, græm occupat æmæ,
Mollia cinguntur tenui præcordia libro,
In frondem crines, in vânos brachia crescunt.
Res modo tum volax, pigre radicibus heret,
Ora cæcumen habent, remanet minor unus in illa.*

Ovid. Metam. lib. 1.

*Having pray'd, a numbest all her Limbs possess,
And slender flims her softer sides invest:
Hair into Leaves, her Arms to Branches grow,
And late swift Feet are standing Roots below;
Her graceful Head a leafy Top sustains,
One grainy throngbout all her form remains.*

Thus *Daphne* is said to be changed into a never-withering Tree, as an Emblem of what immortal honour a Virgin obtains by preserving her Chastity inviolable. She is call'd the Daughter of *Paneus*, because the Banks of that River abound with Laurel; to be beloved of *Apollo*, in that the fairest grow about his Temple of *Delphos*; to fly his pursuit, in that they affect the shadow; and to resist the Fire of Lust, in not being scorched by the Sun, nor by Lightning. About five miles from *Antioch* (as I said before) stood this fair and sacred *Daphne*, which *Orestius* in his Theatre hath presented to the view of his Spectators; with a peculiar description thereof; *Soxam. lib. 5. ch. 18.* It was ten miles about, being on all sides environed with many stately Cypresses, and other Trees, which suffer'd not the Sun to salute the Earth. It was replenish'd with variety of Flowers, according to the Season, and with great diversity of Waters. One Spring there was, denis'd (as men suppose) her water from the *Castalian* Fountains, to which Superstitious Aetiquity attributed a Divining faculty with like name and force to that of *Delphos*. Here were erected sumptuous Buildings: the Temple of *Apollo Daphneus*, with a stately Image therein; the Work (as was thought) of *Selenus*; also *Diana's* Chappel and Sanctuary; *Niceph. lib. 10. ch. 18. Evagri. lib. 1. ch. 16. Strabo, lib. 16. Julius Caprinianus* writeth, that *Vero* a voluptuous Emperor spent four Summers here, and Winter'd

ter'd in *Ladicea* and *Antioch*. *Severus* put to death certain Tribunes, by whose negligence several Soldiers were suffer'd to Riot here. The Oracles added great renown to this place, which were deliver'd out of these *Daphnean Waters*, by a certain breathing wind. From hence is *Hadrian* the Emperor reported to have receiv'd the faculty of Divining, by dipping a Cypress-leaf in that Fountain; and for the same purpose *Julian* did frequently resort hither: also before he began his War against the *Parthians*, he first sent to enquire of these *Daphnean Oracles*, what his success should be? who return'd him this Answer, That the Bones of one *Babylas* a Bishop, and other Christian Martyrs, were interr'd among them, their Divining power was ceased: whereupon *Julian* commanded the Christians to remove them, which (saith *Theodoret*) was accordingly done with a most solemn Procession, and singing of Psalms; making this the burden of their Verse, *Confounded be all they that worship graven Images*: whereat *Julian* being enraged, began his Persecution against the Christians. *Nicephorus* (lib. 16. 23. & 17. 14.) speaketh of the continuance of this *Daphnean Grove*, honour'd with Buildings and Spectacles by *Mammianus* and *Cesares*. *Apollo's Image* placed therein was made of Wood, cover'd over with Gold: *Theodosius* forbade the cutting of any of those Cypresses. This place had many Names; *Julian* called it, the Habitation of the *Daphnean God*; *Claudius*, *Apollineum Nemus*, and *Sacra Tempe*; *Dionysius*, *Optima Tempe*; and sometime it is call'd, *Constantiniana Daphne*.

[3] *Cyparissus* an *Assyrian Youth*, is feign'd to be the Son of *Telephus*, and inhabitant of *Cea*, one of the *Cycladian Islands*; the Fable of him is at large described by *Ovid* in his *Metamorphos.* lib. 10.

*Affuit huic Turba metus imitata Cupressus,
Nunc Arbor, puer ante ——— &c.*

How *Cyparissus* was a lovely young Boy, and Favourite of *Apollo*: who killing by chance a Stag, pined away with sorrow; and desiring the Gods that he might remain a perpetual mourner, was transformed into that Funeral Tree. He is feign'd to have been beloved of *Apollo*, for that he was studious in Poetry; and because the Cypress Tree being cut down or Lop'd, (as Man, by the Sythe of Death) re-flourisheth no more, it was therefore us'd at Funerals: yet only at the Exequies of the more Noble. Urns were also wrought of the same, to enclose the Bones of them who died for the Publick good: thinking it preserv'd them from putrefaction. The branches they stuck at the doors of the deceased, lest any ignorantly entring, should be polluted with the dead Body: according to the *Levirical Law*: wherefore *Pliny* writes, that the Cypress is consecrated to *Pluto*, lib. 16. ch. 33.

[4] *Fables*; The Antiquities of the first Age were buried in oblivion and silence: which silence was succeeded by Poetical Fables; and those Fables supplanted by the Records we now enjoy: So that the mysteries and secrets of Antiquity were distinguish'd and separated from the evidence of future times, by the Veil of Fiction, which interposed itself between those things which perished, and those which are extant. If we seriously reflect upon the mendacity of *Greece*, we shall find, that a considerable part of the Ancient times was by the *Greeks* themselves term'd *μύθος*, that is, made up of Fables. And surely, the fabulous inclination of those days, was greater than any since; which swarm'd so with Fables, and from such slender grounds, took hints from Fictions, poisoning the World ever after; wherein, how far they amplified, may be drawn from *Palephatus* his Book of Fabulous Narrations. That Fable of *Orpheus*, who by the melody of his Musick drew Woods and Trees to follow him, was rais'd (saith *Dr. Brown*, *Vulg. Err. lib. 1. ch. 6.*) upon a slender foundation; for there were a crew of mad women retired into a Mountain, from whence being pacified by his Musick, they descended with boughs in their hands; which gave sufficient occasion for those Fabulous times to celebrate the Magick of *Orpheus's Harp*, as having power to attract the senseless Trees about it. That *Medea* the famous Sorceress could renew Youth, and make old men young again, was nothing else but that from the knowledge of Simples, she had a Receipt to make white Hair black, and reduce again old Heads into the Tincture of Youth. The Fable of *Gerion* and *Cerberus* with three Heads, was this: *Gerion* was of the City *Tricarina*, that is, of three Heads, and *Cerberus* of the same place was one of his Dogs,

Dogs, who running into a Cave upon pursuit of his Masters Ovens, *Hercules* by force drew him out of that place: from whence they affirm'd, that *Hercules* descended into Hell, and brought up *Cerberus* into the Land of the Living. Upon the like occasion was rais'd the figure of *Arion*, who dwelling in a City called *Hecanchiria*, they reported him to have an hundred hands. They gave wings to *Daedalus*, because he stealing out of a window from *Minos*, sailed away with his Son *Icarus*: who steering his course wisely, escaped; but his Son carrying too high a Sail, was drown'd. That *Nike* weeping over her Children, was turn'd into a Stone, is nothing else but that during her life she crested over their sepulchres a Marble Stone of her own. When *Atreus* had ruin'd his Estate with Dogs, and the prodigal Attendants of Hunting, they made a solemn story of it; how he was devour'd by his own Hounds: and upon the like grounds was rais'd the *Androphagi* of *Diomedes* his Horses. Also upon such a slender foundation was erected the Fable of the *Minotaur*: for one *Taurus* a Servant of *Minos*, got his Mistress *Peggy* her with Child; from whence the Infant was named *Minotaurus*, and *Peggy* accused of admiring conjunction with a Bull: which gave a hint of depravity to *Demetrius* to set the Fable in reality. In like manner, *Diomedes* presents us with such another Nativty of that famous Fable of *Chiron*: who being no other but the common Ferryman of *Egypt*, that wafted over the dead bodies from *Aethiopia*, was made by the *Greeks* to be the Ferryman of Hell, and many solemn Stories rais'd of him. Likewise that the generation of *Castor* and *Helenus* was out of an Egg, because they were born and educated in an upper room, according to the word *ovum*, which with the *Lacedemonians* had the same signification. That *Romulus* and *Remus* were suckled by a Wolf, because *Aena Laurentina* Nursing them, and she being an infamous Strumpet, was called in derision *Lupa*: *Lupa* amongst the *Romans* signifying Brothel-houses, and *Lupa* a Strumpet: And many more of the like nature could I instance, *quas non prescribere longum est*. The learned *Harvey* Baron of *Cherbury* saith, the original of Fables was this: That the several Countries and Ages having their several Gods, and the people, to magnifie their own, raising Eyes on one another Gods; frighted them to be guilty of Rapes, Murthers, Frauds, &c. instancing particular Stories of them, which were afterwards deliver'd to posterity by the *Greek* and *Roman* Poets: Wherefore to furnish men with a right opinion of the Gods, as also purge Divinity from all these absurd Notions, *Remulus* did in his time order a publick Reformation of Religion: as *Dionysius Halicarnassensis* writes, lib. 2. Tit. 5. *Admirari non debemus, quod quia ita veritas interpretatur: Ceterum saltem de ipso* (*Grazo*) *de majoribus traditis, probra etiam continentibus, ac crimina impropria et sine, ut videtur, ac indecora, ac ne propter quidem vitio digna: necdum Diis superis et repudiatisque his omnibus, ut bene et praclare de Diis sentiantur ac loquendum sit, ut supra videtur, nihil in effugit passio: quod bene illi natura patrum esset consuetudinem. Neque enim Colus a suis liberis exilis apud *Romulos* traditur. Sed, Saturnus propriis utriusque ablatum, ut videtur, et inferum apud inferos infelix: non Jupiter Saturnum Patrem regis duxit, ut *Tersarion* includens carceri: sed itum *Diogenes* Bala, vulnus, ut videtur, fornicationis quod beatus, nullum apud eos Festum ageretur, nec *Eugenes* ageretur, in quo mulieres solent: unde *Deas* plebs ista et *Janeus* profanum: quibus sacra *Graeci* faciunt, *Romani* profanum et solus *Romani* reverentia et idcirco alia. Yet notwithstanding all this, the *Greek* Fables soon after prevailed amongst the *Romans*. *Narcissus* in his *Mythologie*, of lib. 1. ch. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 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995. 996. 997. 998. 999. 1000.*

rections: Or when he hears how the Giant *Typhon*, having cut out and brought away *Jupiter's* Nerves, which *Astræus* stole from him, and restored again to *Jupiter*, doth not presently perceive, how fitly it may be applied to powerful Rebels, which take from Princes their Sinews of Money and Authority; but so that by affability of speech, and wise Edicts, (the minds of their Subjects being in time privily, and as it were by stealth reconciled) they recover their strength again? Or when he hears how (in that memorable Expedition of the Gods, against the Giants) the braying of *Silenus's* Ass, conduced much to the prosligation of the Giants, doth not confidently imagine, that it was invented to shew how the greatest enterprizes of Rebels, are oftentimes dispersed with vain rumours and fears? Moreover, to what Judgment can the conformity of Names seem obscure? seeing *Meris*, the Wife of *Jupiter*, doth plainly signify Counsel; *Typhon*, Insurrection; *Pas*, Universality; *Nemesis*, Revenge; and the like. Another Argument to prove that these Fables contain'd certain hidden and involv'd meanings, is, seeing some of them are so absurd and foolish in the very Relation, that they do as it were proclaim a parable afar off: for such Tales as are probable, may only seem to be invented for delight, and in imitation of History; but as for such as no man would imagine or relate, they seem to be sought out for other ends. Therefore in the first Ages, (when Humane inventions and conclusions, which are now common and vulgar, were new, and not generally known) all things were full of Fables, *Ænigma's*, Parables, and Similes of all sorts, whereby they sought to teach and expound knowledge to the Vulgar: for as Hieroglyphicks preceded Letters, so were Parables more ancient than Arguments. *Dion. Halicarnass. lib. 1. says, & Græcis fabulis nonnulla sunt hominibus perinde: alia significum sunt, quæ natura opera sub allegoriis continentur; alia hominum calamitatum habent consolationem; alia terrores, timoremque perturbaciones à nobis depellant, opinionemque per ambonem destruant; alie alterius iniquitatis causa fuerunt inventæ.* First therefore, some of these Fables contain'd in them many secrets of Nature, as that where *Pæon* is said to be born of Froth, and where *Phæbus* is said to have kill'd the *Cyclops* because they made Thunderbolts for *Jupiter*. Other Fables shew the inconstancy of Fortune, and teach us to bear adversity with courage, as those things which are reported of *Phæbus's* looking after *Admetus's* Cattel; others reform us from all wicked principles, Cruelty, Perfidiousness and Lust, as the Fable of *Lycæus*. Again, some deter men from Vice, as *Sæon's* punishment in Hell; others exhort men to Courage, as the Fable of *Hercules*; others withdraw us from Avarice, as the Thirst of *Tantalus*; others condemn all sudden Rashness, as the misfortune of *Bellerophon*; and blindness of *Admetus*; others induce us to Virtue, Piety and Religion, as the wonderful pleasure of the *Elysian* Fields; and lastly, others deterring men from wickedness, as the infernal and cruel *Triumviri* judging and condemning the Souls of men departed: And this may suffice to shew the great use the Ancients made of their Fables. 2. *de fabularum varietate*; there are several kinds of Fables, whereof some take their names from the places where they were invented, some from the Authors of them, and some from the nature of the subject: as those of *Cyprus*, *Bibys*, *Calicia*, *Arctidia*, and *Sybaris*, from the place; those of *Homer*, *Æsop*, &c. from the Authors; and those many subjects of Tragedy and Comedy, from the Nature of the subject. 3. *de fabularum scriptoribus*; there were many writers of Fables among the Ancients, whereof *Æsop* the *Syracus* was ever esteem'd the most ingenious; and besides him, *Hesiod* composed in verse a Fabulous History of the Original of the Gods: And *Æsop* tells us, that *Porphyry* wrote several Books, wherein he endeavoured to accommodate the Genealogies of the Gods to Reason and Nature. Also *Cicero* (in his *Nat. Deor.*) saith, that *Zeno*, *Clearchus*, and *Chrysippus* composed many Books of Commentaries upon the ancient Fables, which are now lost. As likewise *Orpheus*, *Musæus*, *Menæmus*, *Lyons*, *Phlegon*, *Polyphron*, *Stæchus*, *Dionysius*, *Evander*, *Pompeius Heracides*, *Silvanus Chæus*, *Antisthenes*, *Evander*, and many other Mythologizers, out of whose Writings *Ovid* compiled his *Metamorphosis*. More of this subject may be read at large in *Naturalis Hæstoria*, *Apollonius*, *Lucian*, and others.

[6] *Æsop*, a River of *Arctidia*, near which the Poets feign'd the Nymph *Spring* to be transform'd into a Reed: The greatness of this River is mention'd by *Catullus*; its length by *Virgil*; its cleanness by *Plautus*; and its rapidity, by *Ovid*.

[66] *He would be anointed*; Oynments (as *Josephus* writes) were used long before the Trojan War; though *Pliny* saith the contrary; for we read that *Jacob* sent them to his Son *Joseph* in *Egypt*; and *Moses*, that was 350 year before the Siege of *Troy*, maketh mention of Oynments, concerning the Sanctification of the Tabernacle, and Priests of the Old Testament: however it is not known who was the first deviser of them. *Pliny* and *Solinus* report, that *Alexander* when he won the Camp of *Darius*, found among other Jewels and Spoils, a Cask of rich Oynments, that very much delighted him. But *Herodotus* doth declare, that it was in frequent use before *Darius*'s time; For *Cambyses*, Son to *Cyrus*, sent Embassadors to *Biblis*, King of the *Macrobians*, with great Presents, whereof a Box of Oynments was one. I know not the certain time when they were first introduced into *Rome*; but we read in *Pliny* (*lib. 13. ch. 3. Nat. Hist.*) that the 565th year of that City, *Antiochus* being vanquished, and all *Asia* subdued, *P. Licinius Crassus* and *Julius Cæsar* being then Censors, commanded that no Foreign Confection of Oynments should be sold in the City of *Rome*. *Pancirollus* tells us, that the *Romans* derived this custom of Anointing themselves, from the *Greeks*; who after they had washed the Body with Water, ever anointed it over with perfumed Oynments, kept in a *χρυσαι*, or Vessel so call'd, which they had for that purpose: Now the reason of this was, (as the Scholiast in *Aristoph.* hath it) to close up the pores again, after they had been opened by the hot weather; or by anointing before they went into cold Water, to keep out the cold; as we see *Apollonius* did. We read also, that both *Greeks* and *Romans* used to anoint their Heads, *habent unguis mollia sarta coma*, *Ovid.* which they did either to keep out any Fumes ascending thither from drink, or to open the pores that so they might evacuate the sooner: wherefore it was generally used at great Entertainments. He that would read more concerning the virtue, several kinds, and manner of using these Oynments, let him look into *Athenæus Dignus. lib. 3. ch. 14. 15. &c.*

[7] Baths were used by our Forefathers as constantly before Meals, as we use Water to wash our hands; nor was there any extravagancy wherein the Ancients did more excellently than in that of their Baths. So magnificent were the *Roman* Baths, so stately and glorious were their Fabricks, that they resembled so many Cities. But above all, the two most famous were the *Antoninian* and *Dioclesian*: the *Antoninian* Baths (as *Palladius* in his *Antiq. Urb. Rom.* saith) were built by *Alexander*, being of a prodigious height, and adorned with great Marble Pillars; the *Dioclesian*, which were also of a vast height, had 140000 men employ'd for many years together in building them. These Baths alone were so capacious, as they contain'd for the use of washing, 1600 several Seats, and those all of polished Marble: an accurate description whereof, is already given us by *Varronius*, *lib. 5. ch. 10.* *Agrippa*, as witnesseth *Pliny*, built (during his *Edilship*) for the free use of the Publick, one hundred and seventy Baths; and the same Author likewise adds, that at *Rome* in his time their number was infinite: And for the largeness, some of them, saith *Olympiodorus*, were *ingenti*, or as *Cassiodorus* writes, *mirabili magnitudine*. *Ammianus* (*lib. 16.*) saith, that their Baths were *in modum Provinciarum extructa*, built in the manner of Provinces. Neither were their insides less glorious than their outsides: for *Seneca* (in his 86th *Ep. lib. 13.*) describes the common Bathing-rooms to be rather like the Palaces of Princes, than places only for the washing off sweat and filth of their Bodies; and accordingly *Seneca* agrees, in this his description of them:

*Nil ibi glaucum, nunquam Tenebræ, non
Argenti, sed argente falce propellitur undæ,
Argentiq; cadit, labrisq; micantibus infusæ
Deliciæ, miræq; sors.* in balneo Etracæ.
Rosinus in his Chapter, de *Thermis*, assures, they used to anoint the very Walls of their Baths with rich odoniferous Unguents; and that even of such Baths that were but for the use of Servants, *Rosin. Antiq. Rom.* But as *Dr. Hakenell* observes, the most considerable expence about their baths was, the charge which they were at in heating the Water, especially being so large, that one of them contain'd at least ten times so much in compass as the Kings Bath in *Barbe*; and that to be heated so hot, as they could hardly endure their Bodies in it: which *Plutarch* testifieth in the 8th Book, and 2^d Chapter of his *Symposiacks*. *Herodotus* saith, that while they were in them, they drew in all that was mingled with Fire and Water; whereas in

ancient times men could sleep, eat, and drink in their Baths, without over-heating their Bodies. Now however some few among them used Bathing for their health sake, yet *Artemidorus* tells us, that a Bath in his time was little else but a passage to Supper; so as they which eat often, wash'd as often: it being therefore observed of *Commodus* the Emperor how often he eat, by his Bathing seven or eight times in one day. And among the Christians, *Sisinnius* a Bishop was censured as intemperate, for washing twice in a day. Many there have been, saith *Plutarch*, (in his *Precepts of Health*) who have brought themselves to this pass, that they could neither eat nor drink unless they had first either Bathed, or sweat in a Stove; among whom *Tiberius* the Emperor was one, as they did testify who had the cure of him when he lay sick. And in the same Book, he bringeth in *Zenxippus* giving precepts of Diet, and persuading men not to think it strange, if they come now and then to the Table without having been at the Bath or Hot-house before: so common a thing was it in those days at *Rome*, to make use of their Baths before they came to their Meals. Many have declaimed against Bathing in excess, and some have prefer'd hot Baths, and others cold Baths, as we see *Apollonius* did, but few have ever decry'd them altogether. *Clement Alexandrinus* reckons up the several good effects of Bathing, as cleansing, warming and comforting the Body, besides the great pleasure of it. *Suidas* says, that Baths are uncertain cures for pains, but certain guides to pleasure; which agrees with that old Inscription which was written over the Baths:

Balnea, Vina, Venus corrumpunt corpora nostra;

Sed vitam faciunt Balnea, Vina, Venus. *Coel. Rhod. lib. 28.*

Camerarius (in his *Hor. Succisso. lib. 2. cb. 14.*) demonstrates, that the Pagans have been more modest in their Stoves and Baths, than many of the Christians were: for though under the Rule of that monster *Heliogabalus*, the Baths of *Rome* were open both to men and women promiscuously, yet both before and since it was a thing prohibited by the Roman Laws; and was then only practis'd for a time, *Regis ad exemplum*: for *Romulus*, the first King of the Romans, ordained, that whatever man should suffer himself to be seen naked by a woman, should dye. *Plutarch* speaking of the modesty of *M. Cato*, writeth, That in old time Fathers were ashamed to bathe before their Children, and the Father-in-Law before his Sons-in-Law: he further addeth, that *Cato* was as much ashamed to utter an unhandson word in his Sons presence, as in presence of the Vestal Virgins: that they never bathed together, for that the Sons-in-Law being out of countenance to uncover their Bodies before them, never met in Baths or common Stoves with their Fathers-in-Law. To this we may annex the Speech of *Cyrus* to his Sons a little before his death: If any of you (saith *Cyrus*) desire to take me by the hand, or to see my eyes, let him come while the breath is in me; for after I am dead and cover'd, I command you, my Sons, not to let my Body be uncover'd or looked on, either by your selves or any one else; *Xenoph. lib. 8.* And as I have been inform'd, *Maximilian* the first Emperor of that name, did the same. It is written that the Emperor *Adrian* made a Law, That men should have their Baths apart from the women: which Law was confirm'd by *Alexander Severus*, and afterwards followed by *Justinian*. Moreover the ancient Canons admitted not of this ignominy, for in them it is forbidden that men should bathe and wash with women, because the very Pagans were against it: notwithstanding to our shame we see it allow'd amongst the Christians of this Age. Finally now, to conclude this discourse of Baths, let me not be unmindful of those hot ones at *Barb*, which providence hath furnish'd this Nation with, and which by relation are no way inferior to any of the Ancients, curing many distempers of all sorts, and that as well inward as outward, especially since they take to drinking them, which of late years they have done; in so much that *Neckiams* Versts, may as justly be verifed of their goodness at this present, as they were 400 years since, about which time he is said to have written them in these words:

Bathoniz Thermis vix praefero Vergillanas,

Confecto profunt Balnea nostra Seni.

Profunt attritis, collis, invalidisque,

Et quarum mortis frigida causa subest.

[8] *Ephesians*, a people of *Asia the less*, and Inhabitants of that great and famous City *Ephesus*, which is now called *Alia Laeca*; but of this more hereafter.

CHAP.

CHAP. XIII.

What kind of speech Apollonius used; and what Answer he made to the Question of a Logician. Also of his departure from Antioch to the Indies; and how coming to the City Ninus, he there met with Damis, who admiring Apollonius, became his perpetual Companion; intending accurately to continue to writing all his Sayings and Deeds.

Apollonius used a kind of speech neither [1] Dithyrambical, or swelling with Poetical expressions, nor on the contrary very Refined and [2] Hyperattick; for he esteemed such expressions displeasing as exceeded the [3] Attick mediocrity. Neither in his discourse did he affect curious niceties. No man ever heard him speak [4] Ironically, or at the [5] Reripateuch to his hearers; but as out of the [6] Tripos, when he discern'd he said, This I know; or, Thus it seemeth to me. To what purpose are these things? You must know, &c. His sentences were compendious and short; his words very significant, and fitted to the things themselves; also what he utter'd, carried the sound of Authority with it, as if uttered by the Scepter. Being asked by a certain Logician, why he did not seek and enquire; his answer was, That he sought when he was a Youth, and that now it became him no longer to seek, but to teach the things which he had found. When he further asked him, how therefore a wise man ought to speak; he answer'd, as a Lawgiver, for a Law-giver must make those things Injunctions to the people, which he himself is first persuaded of. This was the manner of his behaviour at Antioch, whereby he drew unto him even those that were the least given to Learning. Afterwards he resolved to take a longer Journey, and go to the Indies, that he might there talk with those wise men, who are called [7] Brachmans and Hyrcanians; for he said, that it chiefly concerned Young men to Travel abroad into the World. He likewise expected to learn many things by the way, of the Magicians of Babylon and [8] Sufa; and therefore discover'd his resolution to his disciples, who were seven in number. They endeavour'd to divert him from it; but he said unto them, I have consulted with the Gods about this affair, and told you now what I resolved upon, only to try whether you be hardy enough to undergo the same things with me; therefore since ye discover your selves to be soft, and effeminate, farewell! do not study Philosophy, but I must go whither both Wisdom and the Gods lead me. Thus having finish'd his discourse, he departed from Antioch with only two Attendants, who were his Country men; one of which could write a very good hand, and the other a very fair hand; with whom he journey'd along to the eastern City of [9] Nipus, wherein he beheld a Statue erected after a barbarous fashion; it was [10] the Daughter of Inachus, having little horns ready to grow out on both sides her forehead. Now as he was admiring this Statue, and warily contemplating about that and other things, which he had heard from the Priests and Prophets, there came to him one Damis, a Citizen of Nipus, whom I before mentioned in the beginning of this discourse, saying, that he travell'd together with Apollonius, and was a partner with him in his trading for all kind of Philosophy; as if he were a companion to receive many of his remarkable Deeds and Sayings. Now this Damis, admiring Apollonius, also having a desire to travel with him, he said unto him, O Apollonius, let me travel together,

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together, thou following God, and I following Thee! Moreover thou mayst think me worthy of esteem; for, though I should know nothing else, yet am I well acquainted with the way to Babylon, knowing both how many Cities there be, and the Towns wherein the best accommodation is to be had, it being not long since I return'd from thence. Likewise how many [11] Languages are spoken by the Barbarians, such as the Armenian, Median, Persian, and Cadusian, all which I understand perfectly well. To this Apollonius replied, My Friend, I am well pleas'd in all these, notwithstanding I never learned any one of them. *Damis* being in admiration at this, Apollonius said further to him, Do not wonder that I pretend to [12] understand all the Languages of men, for I can tell even those things which they conceive in their very thoughts. When the Assyrian heard this, he pray'd unto him, and respect'd him as a God: also resigning up himself to his discipline, committed to memory all that he could learn. This Assyrian had a reasonable Talent of expressing himself, though no great Elegancy in writing, being educated amongst the Barbarians: but for discourse, converse, and whatsoever he saw or heard, he could well enough describe, and compose Memoirs thereof, being practis'd therein, as appears by the Books which he composed of the *Acts* and *Sentences* of Apollonius; wherein he omitted none of those things that were either said or done by Apollonius, though never so trivial. And here it will not be amiss to insert what *Aulus* he gave to me that found fault with this his Commentary: an impertinent and envious Fellow carping at him, said, That in other things *Damis* wrote well, when he described the *Sentences* and *Opinions* of Apollonius; but when he took notice of slight things that casually drop from him, he did like *Whelps*, who eat that which falls from their Master's Table. To whom *Damis* replied, If the Gods have any Feasts, or eat at all, they have *Scribes* who take care that the least fragments of Ambrosia be not lost. Such a Companion and Friend had Apollonius to accompany him the greatest part of his Life.

Illustrations on Chap. 13.

[1] *Dithyramick* (Greek) signifies any lofty high strain, in imitation of an ancient Hymn sung in honour of God *Bacchus*, which was so called.

[2] *Hyperbolic* (Greek) is no more than an Eloquence exceeding that of *Athen*.

[3] *Athen* *moderately*; for that *Athen* was endued with the justest measure of Eloquence.

[4] *Ironically*; is when by that Rhetorical Figure called *Irony*, a man in a jesting way speaks quite contrary to what he thinks: *Contra sensum sive contra sententiam*.

[5] *To all the Peripateticks*; is meant in this place, to study words more than matter for we read, that after the death of *Theophrastus*, the School of the *Peripateticks* remitted much of their application to Natural Philosophy, for the study of Eloquence.

[6] *As out of a Tripod*; that is, he spoke like any Oracle: *Tripas* was sometimes called *uribus*, as *Callimachus* hath it; *Ὀὐρανὸν ἰερὸν ἄλυστον*. This *Tripod* belonging to the *Delphick* Oracle, is by some reported to have been a great Vessel fill'd with Powder, out of which the Spirit of Prophecy ascended: but most Authors say it was a three-legged Stool, whereon *Pythia* used to sit whilst she deliver'd her Oracles, also that that part of the *Tripod* whereon she sat was called *Alabastron*; for which reason *Pythia* was named *Apelle*, *Euphrasia*, and *Rhaphia*, *Eubolides*, *Jamblichus* (in his *Myth. Egypt.*) writes, that the *Spirit* of *Delphus* had two several ways of Divining: one, by a certain Spirit, or gentle Fire which ascended up under her Coats from a hollow Vault; the other was sitting upon a brazen Stool, which had three or four Legs on it, and in both these postures she deliver'd her Divinations with a Divine Spirit. *Lebanus* the Commentarian upon that Verse of *Isaiah*, *(Sedens super Tripodem, prout Thebaid.)* says, that a *Tripod*

Trifles is a kind of Laurel with three Ropes, consecrated to *Apollon* by reason of its Divining power. Now *Apollonius* is here said to speak like an Oracle, in that he used short Sentences and monosyllables in his discourses, which way hath ever been affected by Oracles, as well as by Kings, Princes, and men of Authority, who would be thought to weigh every word they utter, and therefore not over-liberal of them. All Law-givers and other eminent men have ever had some particular affectation in expressing themselves; the ancient *Hellens* were much given to circumlocution, when instead of saying, *do this*, they would in a most tedious manner cry, *and he opened his mouth and said*: for fear perhaps lest we should mistake him for a Ventiloquer, or one that spoke not with his Mouth, but his Belly. *Julius Caesar* *Pompeius* (whether his design was good or bad, I shall not determine, but Charity bids me think the best of all men) gives us many instances of our Saviour *Christ*'s most wise and poudent converse, together with the many Divine Answers and Replies, that he made to those ensnaring Questions that were asked him; in all which he seem'd far to excell the wisdom of *Apollonius*, or any other Law-giver that ever lived upon the Earth. As for example: "*Christ* (saith he) being asked by the *Jews*, whether the Adulteress was to be stoned? denieth it not, because the Law hindered: nor affirmeth it, because in so doing he had given an example of a cruel mind, which might probably have seduced away many from his Law; therefore to prevent the ill consequence of either, he wisely answer'd, *Let him of you that is without sin, cast the first stone at her*: whereupon none durst to condemn the Adulteress. Another time, the Scribes ask'd him, whether they were liable to pay Tribute to *Caesar*? He fear'd to deny it, lest he should render himself guilty of Treason; neither would he affirm it, because it overthrew the Law of *Moses*: therefore not to incur the penalty either way, he asked them, *Whose is this Image?* to which they answer'd, *Caesar's*: whereupon he concludes, *Render therefore to Caesar the things that are Caesar's, and to God the things that are God's*. Another time also, when the Pharisees demanded by what power he taught, he observ'd himself to be in a freight on either side; for if he had said, by Humane Authority, they had convicted him of falsehood; he not having been initiated in the *Jewish* Holy Orders: neither durst he openly affirm this Authority was given him from God, for fear of the *Jews*; therefore he subtly demand'd, with what power *John the Baptist* did baptize, put the Pharisees in a like freight; for Reason of State forbade them to attribute the preaching of *John* to God, because therein they had presently condemned themselves, who had oppos'd; nor durst they say the Baptism of *John* was an Humane invention, for then they had brought the wrath of a credulous multitude upon themselves. These are some of the most wise Acts of *Christ*: But that which surpass'd them all, was the Prophecy which he made concerning *himself*, whereby the Eternity of the Christian Law was best provided for; and herein he excell'd the Ancient Law-givers: For they foretold, that the *Messias* should be a great man, adorn'd with all the endowments of Virtue, and most worthy of Reverence and Worship; whereby they gave occasion for many to feign themselves to be the *Messias*, that they might acquire those high praises which becom'd the minds of all men: But *Christ*, the wiser of Prophets, foretold that a new Law-giver should come, an adversary to his Law; he call'd on God, the Devil's Agent, the Sink of all Vices, and destruction of the World; for that none will feign himself *Messias*, since he can gain from thence nothing but disgrace or infamy: and while *Messias* is lasting, the Law of *Christ* must stand. *Philos. Dial. lib. 4. Dial. 2. de Religione Philo.*

[7] *Pythagoras and Hyeronimus* a Sect of Philosophers or Divines in *Italy*, who live only upon Herbs and Fruits. But of this *Pythagoras* I discourse more at large in his third Book.

[8] *Susa*, a famous City of *Assyria*, and Metropolis of the Countrey *Susiana*, in the *Persian* Kingdom. It is situated between the River *Tigris* and *Susiana* Westward; *Persepolis* Eastward; and *Susa* is upon the South. This City was first built by *Darius*, as saith *Diodorus Siculus* writes, that when *Cyrus* and the *Persians* had subdued the *Medes*, they established their Palace Royal at *Susa*, as well for its vicinity with their new conquests, as for the beauty and magnificence of the Place. It is at present under the Dominion of the Sophy of *Persia*, being now call'd *Chus*, and the Countrey round about it *Chusistan*.

as *Marcus Paulus* the *Rhetorick* hath it, *Carthago*. It hath been subject to the Kings of *Persia* ever since *Apolonius*'s time. In all ancient Writers, *Susa* and *Ecbatana* are ever mention'd together, for that the *Persian* Kings have ever resided at *Susa* all the Winters, and at *Ecbatana* all the Summers. So *Xenoph.* *Cyrop.* lib. 8. *Serap.* lib. 1. *Plutarch.* de *Exil.* *Athena.* lib. 12. *Eufrates* is *Dioscor.* *Strabo.* in *Orac.* de *Roma*. This Place hath ever been famous for Archers, *Armenian* *Susa* *Agittis*. *Prop.* lib. 2. as also for Magicians, since it appears both in *Daniel*, *Herodotus*, and *Plutarch*, that the most eminent in that Science were ever to be found in this Court, both under *Nebuchadnezzar*, *Babylon*, *Cambyses*, *Alexander*, and *Seleucus* under the *Greeks*, and that with them the Kings consulted in all arduous Cases.

[9] *Ninus*, or *Nimrod*; and now call'd *Misus*, was an ancient City built by *Ninus*, the Son of *Minus*, or *Belus*. Of this, *See* lib. 1. *cap.* 10.

[10] *Io*, the Daughter of *Inachus*, having little *Helenus* ready to show out in both sides her forehead, *Io*, or *Isis*, a Goddess of the *Egyptians*, was (as the Poets inform us) the Daughter of *Inachus*, also a professed Whore, and yet the Priest of *Jupiter*. She persuaded *Jupiter* to yield to her Lust, but *Juno*'s jealousy pursuing after her Husband found them together, *Jupiter* in the form of a Cloud, and *Io* in the form of a white Cow, for *Jupiter* had transformed as well her as himself, that he might not be suspected of his Wife, who nevertheless discover'd his subtlety. Wherefore she begg'd the Gift of *Jupiter*, who being afraid by his refusal to discover the intrigue, granted her *Juno*, which she presently committed to the custody of *Argus* with his hundred eyes, where she continued in much misery and persecution, until *Mercury* was sent from *Jupiter* to deliver her, who playing *Argus* asleep with his Musick, intended to steal away the counterfeit Cow, but an unlucky Boy, named *Hirax*, giving notice to *Argus*, awaked him as the other was departing with his prize. Whereupon *Mercury* seeing no remedy, but that he must either neglect *Jupiter*'s Command, or kill *Argus*, he took up a great Stone, and knock'd him dead upon the place, also chang'd *Hirax* into a Hawk for his ill office. *Juno* was not a little pleas'd at the loss of her faithful Servant, therefore she transform'd him into a Peacock, which yet retains the number of his Eyes in his Feathers. Also she sent some Creatures to vex *Io*, in so much that she became mad, and ran up and down the World, swimming over the Seas into *India*, into which she left her Name; as also to the Sea that bounds that Countrey. At last she return'd back to *Egypt*, where she married *Osiris*, her Son by *Jupiter* was call'd *Ephesus*. After her death, she was adored by the *Egyptians*; her Hair being preserv'd as a sacred Relique in her Temple at *Memphis*. She was honour'd as the Goddess of Weather and Navigation. Her Statue was (as is here mention'd) with Horns on a Cows Head, for at other times, a Dogs head, unto which *Ovid* alludes, calling her *Canis*. *Strabo* in the *East* had a great veneration for this Goddess, notwithstanding they banish'd her, because her Priests had consented to, defile her Temple with Whoredoms, (as you may read in *Josephus*) but afterwards she was admitted again. Her Priests were initiated with Blood and Water, they had their Heads and their Beards shaven, and did all wear white linen Garments. At the entry into her Temple was the Statue of a *Sphinx*, to signify that she was a mysterious Goddess. For her sake the *Egyptians* did keep in a corner of her Temple a white Cow, which when it died, they did all mourn as for a Prince, until another was substituted in its room. See *Ovid*'s *Metamorph.* lib. 1. *Nec* *Enchirid.* B. This Fable hath an Historical allusion unto *Argus*, that old and prudent *Argive* King, who was slain by *Heracles* in hopes to succeed him; and when banish'd for that fact by the *Greeks*, fled into *Egypt*. But Allegorically, in these still and industry more available in the Sundry than the influence of the Sun, the Cow wandering through many Regions, is the propagation of that knowledge, and in that *Egypt* exceeds all other Countreys in the richness and fertility of its soyl, *Io* is that feign'd intercourse betwixt *Europe* and *Asia*. *See* above, where this Fable is moraliz'd. That *Jupiter*, the mind of man falling from Heaven, and joining with *Io*, the Body is a Cloud is turn'd into a Beast, is forgetful of his original, and captivated by his senses, but when of more maturity in age and judgment, *Mercury* is sent to kill *Argus*, in that Reason bridle and subdue the mobilities of the Affections; and then *Io* is said to let loose her Furies, which are the fangs of Conscience. As for *Inachus*, the Father of *Io*, he was the first that was crown'd in *Argos*, and being accidentally drown'd in *Garon*, that River was afterwards call'd by his Name.

plain English; nevertheless it is nearer related to the Syriack, in so much that *Marcus* makes them to be both one. Now during the seventy years Captivity of the *Jews* in *Babylon*, there was a mixture of the *Hebrew* and *Chaldean* Languages, as is evident by the Writings of the Prophet *Daniel*; composed of both, as *Jeremiah* hath well observed in his Preface upon that Prophet, as also by the Writings of *Ezra*, and more evidently by the *Chaldean Paraphrases*. This Language is much used by the Learned in *Egypt* and *Æthiopia*. You may find in *Job*, the *Psalms*, *Jeremiah*, and elsewhere, a mixture of some *Chaldean* words. Many *Christians* in *Syria* use this Language in *Grammaticis* & *Sacris*, about the Mountain *Libanus*.

Thirdly, The *Samaritan* Language hath no other Letters or Characters proper to it, but those of the *Hebrew*: the *Samaritans* therefore used only twenty two Letters, as the *Hebrews* did, until *Ezra* (after the restoration of the Temple under *Zerubbabel*) found out other Letters, which we now use. Many of the *Jews* dwelling at this day in *Syria*, but more particularly in the Town of *Sichem*, are called *Samaritans*, and speak this *Samaritan* Language.

Fourthly, The *Syriack* Language, (which is call'd, *Isa* 36. 11. *Lingua Aramæa*, or according to the new Translation, the *Syriac* Language; according to the old, the *Aræmites* Language) is certainly thought (saith *Masius* in *Pref. Gram. Syr.*) to have had its beginning in the time of the *Jews* Captivity in *Babylon*, while they were mingled among the *Chaldeans*; in which long revolution of seventy years, the vulgar sort of the *Jews* forgot their own Language, and began to speak the *Chaldean*: but yet pronouncing it amiss, and framing it somewhat to their own Country fashion, in notation of Points, Affixes, Conjugations, and some other properties of their ancient Speech, it became a mixt Language of *Hebrew* and *Chaldean*: a great part *Chaldean* for the substance of words, but more *Hebrew* for the fashion, and so degenerated much from both: especially after our Saviour's time, when it likewise receiv'd much mixture of *Greek*, also some of the *Roman* and *Arabick* words, as in the *Jerusalem Talmud* gather'd about 300 years after Christ by *R. Juchanan*, is apparent, being far fuller of them than those parts of the *Chaldean Paraphrase* on the S. S. which were made by *R. Jonathan* a little before Christ; and by *R. Abinai*, (whom they call *Oukelos*) not long after. *Breuer*, *Enq. ch. 9.* *Fabritius* clearly demonstrates, that the vulgar Tongue of *Jury* (in the days of our Saviour's pilgrimage here upon Earth) was *Syriack*. *Waserus* (in his Comment upon *Gesner*) writes, that Christ with his own lips did consecrate this Language, as also that his Apostles did sometimes use it, as appears from these words, *Abba*, *Academia*, *Bar*, *Barrabba*, *Bar-Jesu*, *Barjona*, *Bar-Timi*, *Bet*, or *Beel*, *Beelzabub*, *Barthabara*, *Barthania*, *Barthasda*, *Belial*, *Benrahman*, *Ephphata*, *Gabbatha*, *Genesara*, *Golgotha*, *Korbona*, *Mammona*, *Rabbi*, *Tatthe-Kumi*, and others; all which occur in the New Testament; and are metely *Syriack*. In this Language there is likewise extant a most ancient and elegant Translation of the New Testament, which is much esteem'd of among the Learned. *Græfius* much commends the *Syriack* Grammar of *Masius*, *Mercer*, and *Bremelius*, but especially *Waser's*. *De Dhu's* is likewise highly extoll'd.

Fifthly, *Arabick*, is now the common Language of the East, especially among such as embrace the *Mahometan* Religion: This Language in the first division of Tongues according to *Epiphanius*, was begun by *Adam*, the first speaker and Author thereof. *Epiph.* *contra Sethian*. It is now the most universal in the World, as *Biblander*, *Boissier*, *Schæger*, and *Claude Duret*, (in his *Histor. del Origine des Langues*) do prove at large, from the *Hebrew* Pillars to the *Moluccas*, and from the *Tartars*; and many *Turks* in *Europe* run to those *Ethiopians* in *Africk*, extending it self. *Bratwood* (*Enq. ch. 8.*) says, that in the East part of *Ellius* beyond the River *Pyræus*, as also throughout *Syria*, *Mesopotamia*, *Palestina*, *Arabia*, *Egypt*, and so Westward, in all the long Tract of *Africk*, that extendeth from *Egypt* to the Strait of *Gibralter*, May, in all that lyeth betwixt the Mountain *Atlas* and the *Mediterranean Sea*, (upon the said *Barbary*) excepting *Morocco*, and there and there some scattered remnants of the old *Africk* in the inland parts, the *Syriack* Tongue is become the vulgar Language; although somewhat corrupted, and raised in Dialect, as among so many several Nations it is impossible but it should be. And although I be far from their opinion, who (as *Boissier*) write, that the *Syriack* Tongue is in use in two third parts of the inhabited World; yet I find that it extendeth very far,

far, and especially where the Religion of *Mahomet* is professed; for which cause (over and besides the parts above mention'd, wherein (as I said) it is the native Language) moreover in all the Northern part of the *Turkish* Empire, lying Northwest from the *Adriatick* and *Ionian* Seas; as also among the *Mediterranean* Nations; (though not the vulgar Tongue) yet is it familiar with very many, both because the *Alcoran* and all their Religion is written only in that Language; and for that every Boy which goeth to School is taught it, as amongst us *Latin* and *Greek*; in so much that all the *Turks* write their own Language in *Arabick* Characters. *Joseph Scaliger* (*Quintus*, in *Enchiridion*) writes, that neither this Language, the *Hebrew*, or *Syrian*, are capable of Geometrical Measures by quantities of Syllables. Now this *Arabick* Tongue is to be esteem'd not only for its Extent, but also for its Antiquity, Elegancy, and Profitableness. 1. For its Antiquity, whereof *Sejus* testifies in his Comment upon *Isa.* as likewise *Erasmus* in his first *Oratio Ling. Arab.* 2. For its Elegancy, whether we consider the plenty of words, and force of signification, or the sweetness of the Phraseology, or the facility and gravity of the whole Language. *Mr. Greaves* saith, it exceeds both the *Greek* and *Latin* in number of words; also he commends it for its facility, as having no Dialects, turnings of Flexions, nor Anomalies. 3. and lastly, it is a profitable Language, since he that hath the knowledge thereof may without an Interpreter travel almost all over *Africa* and *Asia*. There are many words in the *Hebrew* Bible and in the *Chaldee* Translation of it, with sundry manners of speaking, whose signification and sence cannot be had but out of this Language. Neither are the Opinions of *Mahomet* to be faithfully learnt without it. Moreover this *Arabick* Tongue gives great light to the *Syriack*, *Ethiopick*, *Persian*, and other Languages; as also to the *Mathematicks*; they having invented *Algebra*, and having amongst them *Mathematicians* more accurate than *Ptolemy*, also to Physick, *Avicenna*, *Mesue*, *Serapion*, and *Rasis* were famous *Arabian* Physicians. Neither will that *Platonist*, *Avicenna*, of that *Aristotelian*, *Avicenna*, appear less eminent in Philosophy to them, who shall consult their two *Tractatus de Anima*, which I have with much satisfaction perused; nor to mention their larger Volumes. Likewise many famous Poets and Historians have they had amongst them; as *Mr. Greaves* in his Oration informs us. Finally, *Marcus Joseph Scaliger*, *Ropertus*, *Isaac Casaubon*, *Junius*, *Tremellius*, *Clement*, *Galius*, and our *Pachius* and *Greaves*, did highly prize this *Arabick* Language; and promote the study thereof.

Sixthly, The *Ethiopick* or *Indian* Language is so near (saith *Bibliander de Rar. Ling. lib. 2.*) to the *Hebrew*, *Chaldee*, and *Arabick*, that there is scarce any Diction which is not found in some of them. The *Ethiopi* write from the left hand to the right. This Language (which differs only in Characters from the fore-mention'd Tongues) is used very much through all the Kingdom of *Ethiopia* and *Africa*, which is of great extent. Some think the Prophets were written in the *Ethiopick* Tongue, from the times of our Saviour Christ and his Apostles; also that the Eunuch (who was Treasurer under the Queen of *Candace*) read it, by which Eunuch all *Ethiopia* was afterwards converted to the Faith of the Gospel.

Seventhly, The *Persian* Language (saith *Bibliander*) is of all others the most easie. There are many footsteps of this Language in the Scripture, especially in *Ezra*, as *Abasurnus*, *Ezber*, *Hammedatha*, *Phur*, or *Phurim*, *Gaza*, *Sasa*, *Zeres*, *Mardocheus*, and others. *Mr. Greaves* saith, that at this day the *Persian* Language is much used throughout all *Asia*; but more especially in Eastern Princes Courts by the *Grandees* and better sort, as amongst us the *French*.

Eighthly, The *Armenian* Language is the most difficult of all others, as *Bibliander* writes. *Aerippa* saith, it is a corruption of the *Chaldee*. *Sixtus Senensis* informs us, that *St. Chrysostom* being by the Emperor's Decree banish'd into *Armenia*, he did there translate the holy Scriptures into the *Armenian* Tongue; which Translation is at this present in solemn use amongst them: they likewise exercise their common Divine Service in the *Armenian* Tongue. But of this see more in a late Treatise publish'd upon this Subject by *Mr. Paul Ricaut*.

Ninthly and lastly, The *Coptic*, or *Christians* of *Egypt*, in their Liturgy use the *Chaldee* Language, but read the Gospel in the *Arabian*. And thus much for the *Oriental* Tongues.

In the next place being to speak of the *Occidental*, I shall begin with the *Grecian*.

First then, The *Greek* Tongue came in esteem by its Elegance, Sweetness, and Richness; as also by the Philosophy, Arts and Sciences, which hath therein been handled: It hath likewise been propagated by the Navigations, Commerce, and Colonies of the *Athenians*, as well as by the *Assyrian* Arms, which ruling in *Asia*, *Syria*, and *Egypt*, made their Language known in many Countreys. Likewise the New Testament being first written in *Greek* did not a little promote it. It would be too prolix and tedious here to insert the many Provinces and Countreys that were acquainted with this Language; therefore in that matter I refer you to *Greenwood's Enquiries*, chap. 1. only in general I must acquaint you, that *Grew* declares in his time the *Greek* Tongue was read almost in all Nations; Now in this great glory and splendor continued the *Greek* Tongue in the Eastern parts, till by the foundation of the *Saracens* of *Arabia*, it came to ruine in those Provinces, about 640 years after the Birth of Christ; in the time of the Emperor *Heraclius*, when the *Arabs* introduced their Language together with their Victories into all the Regions they subdued: even as the *Dari* Tongue is supposed to have perished by the inundation and mixture of the *Goths*, and other barbarous Nations in the West. So that at this day, the *Greek* Tongue is very much decay'd; and that not only as touching the largeness and variety of it, but also in the purity and elegance of it. Now the greatest part of the corruption of that Language hath been bred at home, and proceeded from no other cause than their own negligence or affectation. As for Example: First, By mutilation of some words, pronouncing and writing *Νο* for *Νοτις*, *Ια* for *Ια*, &c. Secondly, By compaction of several words into one, as *Νοτις* for *Νοτις*, *Νοτις* for *Νοτις*, &c. Thirdly, By confusion of sounds, as making no difference in the pronouncing of three Vowels, *α*, *η*, *ο* and two Diphthongs, *αι* and *ου*; all which five they pronounce by one letter, *α*, *η*, *ο*, *αι*, *ου*, they pronounce *Ια*, *Ιη*, *Ιο*, *Ιαι*, *Ιου*. Fourthly, By transposition of Accents from the Syllables, to which in ancient pronunciation they belong'd to others. All which four kinds of corruption, are very common in their Language, and may have produced the unelegant variation in the *Greek* Tongue. The *Greek* Language (more especially in their Poets) is difficult, by reason of the several Dialects, *where* the *Attick*, which was the purest of all, and used only at *Athens*; the *Dorick*, which was the most gross; the *Eolick*, and *Ionic*, which three last were used in other *Greek* Countreys remote from *Athens*. But the *Greeks* are now at this day (by reason of their slavery to the *Turks*) so ignorant and unlearned, that they have (saith *Cassiodorus*) about 70 Dialects of the modern *Greek*, whereof the purest is at *Constantinople*, and the most barbarous of all at *Athens*. I think I may say without vanity, that both for understanding and pronouncing of the pure ancient *Greek*, there is at this day no people under Heaven more expert at it than the *English*, which all Travellers acknowledg. Wherefore having so eminent *Greeks* amongst us, and since by the *French* example we see how much good Translations benefit a Language, I cannot but lament to see such noble Authors as *Plutarch*, *Josephus*, *Appian*, and others, translated into *English* at second hand out of the *French* Translations, and not out of the original *Greek*: a thing not only highly scandalous to our Nation, but also unfaithful and prejudicial to the Authors themselves; since notwithstanding the *French* are sometimes to be commended for their Notes, Print, Cut, and Paper, yet I have known very great Judges which will not allow their very best Translations to be any other than Paraphrases; nor will their Language admit of so compendious and exact a Version as ours. But to proceed; there is no Language of more use than the *Greek*: First, For that there is none so happy in composition, nor so fit in joyning and coupling one word with another as the *Greek*, which *Julius Pollux* a *Greek* Author in his *Onomasticon* fully demonstrates. *Aul. Gell. lib. 12. ch. 16.* All the *Hebrew* and *Latin* Eloquence, know not with their mystery and gravity how to express and utter so properly and naturally many Nouns and Verbs, as are to be found frequently in the Books of *Greek* Authors. *Turneb. Animadvors. lib. 5. ch. 19.* *Greek* Books, saith the learned *Cassiodorus* (*Enchir. ch. 2.*) are best able to make a man wise and learned. Secondly, Many terms of Art both in *Grammar*, *Logick*, *Physick*, *Rhetorick*, *Musick*, *Astronomick*, *Geometry*, *Chronology*, and *Mathematicks*, derive their original from the *Greek*: so that *Ignorantia terminum, ignoratur & Ars.*

The next of the three Learned Tongues, is the *Latine*, in comparison of which, all others are said to be barbarous. Some hold that the flourishing, pure, and incorrupt Age of

of the *Latin* Tongue, was from *Terence* to the times of *Quintilian*: for in that Age lived *Terence*, *Paennius*, *Lucretius*, *Virgil*, *Horace*, *Propertius*, *Tibullus*, *Catullus*, *Ovid*, *Persius*, *Seneca*, *Silius Italicus*, and *Martial*, Poets; *Varrø*, *Cicero*, *Julius Cæsar*, *Sallust*, *Columella*, *Levy*, *Quintus Curtius*, *Historians* and *Orators*. The *Latin* Tongue grew to perfection by degrees, and in *Cæsar*'s and *Cicero*'s times, (whereof the one for purity, the other for copiousness, were the best that ever writ) it came to the highest flourish, together with the Empire under *Augustus Cæsar*. Among the Poets, *Plautus*, *Naevius*, *Accius*, *Pacuvius*, *Ennius*, and *Virgil* most refined it; among the Orators and Historians, *M. Cato*, *Sisenna*, *Cæsar* and *Cicero*. Both *Julius* and *Joseph Scaliger* held, that many Originals of the *Latin* Speech were deduced from the *Greek*; however *Crinesius* derives the *Latin* from the *Hebrew*. Mr. *Breerwood* in his *Enquiries*, produces five several examples to prove the variation of the *Latin* Tongue, before any Foreign inundation happen'd: First, because *Quintilian* records, that the *Verbes* of the *Sallii* which were composed by *Nimæus*, could hardly be understood by the Priests of later times in the Commonwealth, as *Quintilian* writes, *Instit. Orat. lib. 1. ch. 6.* Secondly, For that *Pestus* (in his Book *de Verb. significat.*) who lived in *Augustus*'s time, declares, that the *Latin* Speech (so named of *Latium*) was at that time so much changed, that (saith he) scarcely any part of it remain'd in knowledge. Thirdly, In as much as the Laws of the *Roman* Kings, and of the *Decemviri*, (called the Laws of the 12 Tables, and collected by *Fulvius Ursinus*) if compared with the later *Latin*, will testify the same. Fourthly, Because *Polybius* (*lib. 3.*) writes, that the Articles of a League betwixt the people of *Rome* and *Carthage*, made soon after the expulsion of the *Roman* Kings, could in his time very hardly be understood by the best Antiquaries in *Rome*. Fifthly and lastly, For as much as there remaineth at this day in the Capitol at *Rome*, though much defaced by the injury of time, a Pillar (called *Columnam rostratam*) dedicated to the memory of a *Roman* Consul, upon a Naval Victory which he obtain'd in the first *Punic* War: the words inscribed on the Pillar, together with the later *Latin* under them, are these, and thus written:

<i>Obsolet. Lat.</i>	<i>Exemet. Legionis. Macistratus. Castris. Esociant. Pugnando.</i>
<i>Recen. Lat.</i>	<i>Exemis. Legiones. Magistratus. Castris. Effugiunt. Pugnando.</i>
	<i>Cepet. Enque. Navibus. Mari. Consul. Primus. Ornavit. Navibus.</i>
	<i>Cepit. Inque. Navibus. Mari. Consul. Primus. Ornavit. Navibus.</i>
	<i>Classis. Punicas. Sumas. Carthaginiensis. Dictatoris. Alito. Sociis.</i>
	<i>Classis. Punicas. Sumas. Carthaginiensis. Dictatoris. Alito. Sociis.</i>
	<i>Triestimos. Navis. Captum. Nummi. Navalis. Prædæ. Poplo. Sec.</i>
	<i>Triestimos. Navis. Captum. Nummi. Navalis. Prædæ. Populo, &c.</i>

Where you may see in many words, *e* for *i*, *c* for *g*, *a* for *u*, and sometimes for *e*, also *d*, superfluously added to the end of many words: *Breerw. Enquiries, ch. 6.* Now that the *Roman* Tongue did refine and vary from the impurity of its Original, we cannot oppose: neither by any thing I have yet read or heard, do I see any just grounds to recede from that common opinion, which supposeth, that the mixture of the Northern barbarous Nations among the ancient Inhabitants, was the cause of changing the *Latin* Tongue, into the Languages which now they speak, the Languages becoming mingled, as the Nations themselves were. Now from hence two things are observable; First, The Persons who thus over-ran *Italy*: and they were the *Huns* in *Pannonia*, the *Vandals* in *Africk*, the *East-Goths* and *Lombards* in *Italy*, and the *West-Goths* in *Aquitain* and *Spain*. The second thing to be observ'd, is the time of the dissolution of the Empire, which happen'd in *Europe* and *Africk*, in the time of *Valentinian* the third, and about the year 450. being caused by the barbarous Nations of the North: as afterwards the like dissolution of the same Empire happen'd in *Asia* by the *Arabians*, in the time of *Heraclius*, about the year 640. when together with the Rule of the Empire in the West, by the inundation of the said barbarous Nations, the *Latin* Tongue became likewise corrupted.

The *Spanish* Tongue as now it is, consisteth of the old *Spanish*, *Latin*, *Gothish*, and *Arabick*, as there is good reason it should, *Spain* having been so long in the possession of the *Romans*, *Goths*, and *Moors*: of which, the *Latin* is the greatest part, and next to it the *Arabick*, wherefore they themselves call their Language *Romance*. And *Breerwood* himself says, that he hath seen an Epistle written by a *Spaniard*, whereof every word was

both good *Latin* and good *Spanish*; also an example of the like is to be seen in *Astoria*, *Casmoz*, *part 2. ch. 2*. But the Language of *Palencia*, *Catalonia*, and part of *Portugal*, is much tempered with the *French*. Now the ancient and most general Language used in *Spain* before the *Roman* Conquest, without question seemeth to have been the *Cantabrian* Tongue. See more of this in *Breerwood's Engg. ch. 7*.

The *French* Tongue, what it was of old remaineth doubtful, some thinking it to have been the *German*, others the *Greek*, and some the *Welsh*. But these suppositions were grounded upon an error, of thinking that one Language was vulgar throughout all *France*; whereas both *Cæsar* and *Strabo* record, that divers Languages were spoken in the several parts of *France*. *Strabo* tells us, that the Speech of *Aquitain* had much affinity with the *Spanish*: as also that part in *Cæsar* call'd *Belgia* upon the *Rhine*, did partake much of the *German* Tongue: And the *Celts* who inhabited the middle of *France*, (as *Hortemau*, and from him *Breerwood*, are of opinion) used (as now they do) a Language compounded half of a *Latin* Original; and the other half made up of the *German*, *Greek*, and *British*, or *Welsh* words, with an equal proportion of each. Of the deduction of the *French* words from the *Greek*, you may read *Perizonius*, *Postellus*, and others: of those from the *German*, *Ischudus*, *Goropius*, *Isacius*, &c. of the *Welsh*, *Lhuid*, *Camden*, &c.

Italy was heretofore divided into many ancient Tongues, (as well as *Dialects*) according to its several Provinces: In *Apulia*, the *Adriatic* Tongue; in *Tuscany* and *Umbria*, the *Ætruscan*, now quite perisht, (whereof some few Monuments (though understood by no man) are registred by *Gruter* and *Scaliger* in the Book of ancient Inscriptions;) in both the higher and lower *Calabria*, as also far along the Maritime Coast of the *Tyrrhene* Sea, the *Greek*; in *Lazio*, (now *Campagna di Roma*) the *Latin*; in *Lombardy* and *Liguria*, the old *French* Tongue, whatsoever it was. And though besides these five, we find mention in ancient Writings of the *Sabine*, the *Oscan*, the *Tusculan*, and some other Tongues in *Italy*, yet were they no other than differing *Dialects* of some of the former Languages; as may be easily proved out of *Varro*, *Festus*, *Servius*, *Paulus Diaconus*, and others. Now people speak the best *Spanish* in *Castile*, best *French* in *Blou* and *Orleanse*, and best *Italian* in *Hevuria*. The modern *Spanish* Tongue is near to the *Italian*, and seems to come nearer the *Latin* than the *French*, but not so near as the *Italian*. The Language of the *Spaniards* is said to be Manly, the *Italian* Courtly, and the *French* Amorous. *Scaliger* prefers the *French* Language for its elegance and sweetness, before either the *Spanish* or *Italian*. But for my own part, I have as ill an opinion of the *French* Tongue as People; since the very Language it self is a Cheat, being written one way, and pronounced another: moreover that which they call the beauty and grace of their Language, seems altogether tedious and impertinent to me. *Joseph Scaliger* saith, the *Latin* Tongue was the Mother of the *Italian*, *French*, and *Spanish*, all which in a barbarous manner were called *Romanse* instead of *Roman*.

The *German* Tongue hath also divers *Dialects*, or *Idiomes*; the chief whereof are the *Dutch*, *Saxon*, and *Danish*.

The *Slavonick* Tongue is the vulgar Language of many Nations in *Europe*, and some in *Asia*. It is also much spoken in the *Turk's* *Serrail* at *Constantinople*, as well as by his *Familiaries* and *Souldiers*.

Now concerning the Antiquity of Languages in general: *Herodotus* (*lib. 2.*) tells us, that one *Psammetichus*, King of *Egypt*, caused two Children to be closely brought up by a Shepherd, with order to suckle them with Goats Milk, and not ever suffer them to hear any humane Voice: whereupon after two years spent in this Education, the Children utter'd these words, *Bec, Bec*, having learnt so much from the Goats; which the King finding to signifie *Bread* in the *Phrygian* Language, and not knowing how they had learnt it, very weakly concluded the *Phrygian* Tongue to be the most ancient.

[12] I pretend to understand all the Languages of men: *Philostatus* herein thinks, not only to outvie the Gift of Tongues, which the Holy Ghost bestow'd on the Apostles, by entitling his Prophet *Apollonius* to the same power; but likewise to exceed them, in making *Apollonius* acquainted with the most secret thoughts of mens hearts.

CHAP. XIV.

When Apollonius came into Mesopotamia, what Answer he made to one that asked him, What Wares he brought along with him; concerning Mesopotamia, why it was so called; and of the Rivers Tigris and Euphrates: Also how great the Fortitude and Wisdom of Apollonius was.

After these things, coming into [1] Mesopotamia, the [2] Publican who was set over the Bridge, carried them to the Tole-bock, and asked them what Commodities they had brought along with them? To whom Apollonius answered, That he brought with him Temperance, Justice, Virtue, Continency, Fortitude, Exercise, and many other Vertues, which he call'd by Feminine Names. Whereupon the Publican being intent upon his gain, said, he would set down the Maids Names; to which Apollonius replied, You may not do so, for I bring them not as Maids but Mistresses. Now [3] Tigris and [4] Euphrates running out of Armenia from the bottom of [5] Taurus, * give the Name to Mesopotamia, *encom-* * Sic dist.
quid ubi
significat
media in-
ter duos;
& word-
mus fluvios. passing the Countrey, in which there are some Cities, but for the most part Villages. The people are [6] Armenians and [7] Arabians, who being environ'd with the said Rivers, do for the generality wander up and down in Tents without any certain abode. They likewise esteem themselves to be so much Islanders, that they say they go down to the Sea when they descend to the Rivers, thinking those Rivers the bounds of the Land; for when the said Rivers have encircled the whole Countrey, they evacuate themselves into the Sea. There are some who report, that a great part of Euphrates is swallow'd up in a certain Lake, so that its course is finish'd in the Earth. But * others undertake a holden Assertion, viz. That after it hath run a long way * Viz. Pliny under-ground, it ariseth up again in Egypt, and mixeth with the Nile. For curiosities sake, and that I might not omit any thing which Damis described, I were willing thus to relate what he did amongst the Barbarians. Now although my Relation doth hasten towards more great and admirable Subjects, yet not so as to neglect these two things: First, The Fortitude of Apollonius, in travelling through [8] barbarous Nations that were addic'd to Robbery, and unsubdued by the Romans: and secondly, His Wisdom, in that after the manner of the Arabians, he came to understand the several Voices of living Creatures: for this he learned of the Arabians, who understand and practise it the best of any; also it is yet common to the Arabians to hearken to the Voice of Birds, as foretelling whatsoever Oracles can. This, Converse with irrational Creatures they gain by eating (some say) the Heart, (others say) the Liver of Dragons.

Illustrations on Chap. 14.

[1] **M**esopotamia, a large Countrey of Asia, limited on the East with the River Tigris, on the West with the River Euphrates, on the South with Babylon, and on the North with Caucasus. It is call'd *Adesopotamia* (as Philostratus here observes) from its situation between the two Rivers Tigris and Euphrates. By the Hebrews it is called *Aram Nabaraim*, i. e. *Syria fluviorum duorum*. Heretofore it was named *Salencia*, as Pliny informs us, lib. 6. *Olivarius* saith, it is at present known by the Name of *Halapia*: though others

others call it *Apania*, some *Adiabene*, and some *Axania*. *Arrianus* names the Inhabitants of this Countrey, *Incolae inter amicos*, lib. 3. *Cicero* says, that the River *Euphrates* makes it very fertil, *Natur. Deor. lib. 6.*

[2] *Publican*, a Farmer of public Rents or Revenues belonging to the Crown, such as we call an Excise-man.

[3] *Tigris* is a River in *Asia*, so call'd from the swiftness of its current, alluding to the swift flight of a Dart or Arrow, which in the Median Tongue was call'd *Tigris*, viz. *Sagitta*. *Strabo Geogr. lib. 11.* It runs with such an impetuous and speedy current throrow the Lake *Arathusa*, that neither the Waters nor the Fish mingle with those of the Lake. It runs into a hole on the side of the Mountain *Taurus*, and rising out again on the other side of the Mountain, continues its course, till running into *Mesopotamia* it there divides it self into two branches, whereof one evacuates into the Persian Gulph, and the other into *Euphrates*. For its Original, *Iustin* and *Solinus* derive it from the Armenian Mountains. But of this see *Iustin*, lib. 42. *Solin*, ch. 40. *Lucan*, lib. 3. verse 256. *Boetius de Consol. lib. 5.* *Arrianus* (lib. 7. de *Exped. Alex.*) writes, that this River was heretofore called *Sylax*; *Eusebius* and *Plutarch*, *Sollax*. *Arrian Montanus* say, the Hebrews name it *Hidkel*. *Iosephus* calls it *Diglath*, and *Pliny*, *Pasigris*. But at this day *Castaldus* saith, It is known by the Name *Tegil*.

[4] *Euphrates*, a famous River of *Mesopotamia*, arising (as saith *Strabo*) out of *Niphates*, a Hill in *Armenia*; this is one of the Rivers that cometh out of *Paradise*, and passeth through *Babylon*. I conceive it takes this Name (*Euphrates*) from the Arabick Tongue, wherein *Pharata* signifies inundate, to overflow. Some will have its Name from the Hebrews, *Hu-perab*, Gen. 11. 14. *Boetius* will have it, that *Tigris* and *Euphrates* have both but one head:

Tigris & Euphrates uno se fonte resolvunt.

This River far exceeds *Tigris* in magnitude; *Strabo*, lib. 2. As well *Lucan* as *Cicero* takes notice how much this River conduces to the fertility of *Mesopotamia*:

—*Sparsum in agros*

Fertilis Euphrates Pharie vice fungitur unda. *Lucan*, lib. 3.

Of this River you may see a description at large in *Pliny*, *Nat. Hist. lib. 5. ch. 24.* Also in *Strabo*, lib. 16. There was a famous Philosopher of this Name, who lived under the Emperor *Adrian*, till being troubled with some grievous Disease, which rendred his life burthensom, he (with the Emperor's consent) did voluntarily, by a mornings draught of Hemlock, pass into the other World.

[5] *Taurus*, the most famous Mountain of *Asia*; which beginning at the Indian Sea, stretches out its two arms Northward and Southward, also Westward to the *Aegean Sea*. In which manner extending it self through many Countreys, it receives in each a several Name: Thus in *Cilicia* it is call'd *Taurus*, — *Taurusq; Cilix* — *Ovid*, *Met. 2.* in *Lycia*, *Cragus*; in *Pamphylia*, *Coracesius*, and *Sarpedon*; in the Lesser *Armenia*, *Amisaurus*; in the Greater *Armenia*, *Moschicus*, and *Pariedus*; in *Mesopotamia*, *Chaboras*; in *Syria*, *Amannus*; in the Confines of *Mesopotamia* and *Armenia*, *Niphates*, or *Gordians*; in *Colchos*, *Coraxicus*; in *Iberia*, and *Albania*, *Gaucasus*; in *Media*, *Zagrus*; in the Confines of the farther *Assyria*, *Orontes*, *Iasonius*, *Coronnus*, and *Choatras*; in *Parthia*, *Paracothras*; in *Carmania*, *Strongylos*; in *Bactria*, *Paropamisus*; in *Scythia*, *Imanus*; between *Scythia* and *India*, *Emodus*; all which were in general by the Greeks call'd *Cerannios*; in the Word of God it was called *Ararat*: So that we see this Mountain through each Countrey it ran, receiv'd a new Name. However *Q. Curtius* seems to make *Taurus* and *Caucasus* two distinct Mountains: *Taurus* (especially in *Cilicia*) is at this day called *Cambel*, *Bucras*, and *Ginlich*:

[6] *Armenia*, (so call'd, as *Strabo* affirms, (lib. 11.) from the Name of one of *Iason's* Companions, which followed him in his Navigation out of *Harmania*, a City of *Thessaly*; or as others say, from *Aram*, the Son of *Sem*) is a Countrey of *Asia*, divided into two parts, the Greater and the Lesser: The greater hath a part of *Cappadocia* and *Euphrates* on the West; *Mesopotamia* on the South; *Colchis*, *Iberia*, and *Albania*, on the North; the *Caspian Sea* and *Media* on the East: Part of this greater *Armenia* is now call'd *Turcomania*, and the other part contain'd in *Georgia*. *Ptolemy* reckoneth many principal Mountains in it, as the *Moschici*, *Paryarges*, or *Pariedri*, *Udacespes*, *Amisaurus*, *Abas*, and the *Gordai*, which

which the *Chaldean* Paraphrast call *Khalki*, *Quintus* *Quesius*, *Quesus*, and *Aras*, *Aras*, *Aras*. On these Hills it is said the Ark rested; and *Harbin* (one of the same Country) call this Mountain *Aras*, little differing from the Scripture Appellation, *Ararat*. Now for the *Armenians*, (which in all *Armenia*) is divided from the *Aras* by the *Aras*, on the East; it hath on the West *Aras*, on the South *Aras*, and part of *Syria*, on the North the *Paras* Islands. It was sometimes reckoned a part of *Cappadocia*, till the *Armenians* by their invasions and Colonies altered the Name. The *Armenian* Country being conquer'd in the year of our Lord, 1054, by *Armenia* the first, was annex'd to the *Ottoman* Empire, and subjected to its Tyranny. The *Armenians* are now much dispers'd all over the *Turk* Dominions, through the encouragement of Traffick and Commerce, to which they are much addicted. As for their Constitution, the Men are naturally of healthy, strong, and robust Bodies, their Countenances commonly grave, their Features well proportion'd, but of a melancholy and *Sour* Air. On the contrary, their Women are generally ill-shap'd, long-nosed, and not one of a thousand so much as commonly handsome. The men are in their Humours covetous and fond to a high degree, heady, obstinate, and hardly to be perswaded to any thing of Reason, being in most things of a dull and stupid Apprehension, except in Merchandize and matters of gain, wherein they understand nothing but their advantage. The *Turks* give them the Name of *Degeers*, and the *Yews* esteem them to have been of the ancient Race of the *Amalekites*, being a people whom they envy, because they will not easily be cheated. Many ascribe their heaviness of Complexion to the Air of their Country, which is imbrued in the vast Mulberry Woods, as also thick'n'd by the Vapours of their Fens, and Marshes, and Winds, from the *Aras* Sea, together with the ungrateful steams arising from the Cauldrons, wherein they boyl their Silk-worms. As for the Rites and Ceremonies of this Church, whilst subjected to the *Roman* Empire, they were the same with the *Grecian*, maintaining the same Doctrine, and acknowledging the Patriarch of *Constantinople* for the Head of their Church, till afterwards, Differences arising in Government, have divided them both in Doctrine and Discipline. The *Armenian* Church (as Mr. *Ricci* informs us) is at present govern'd by four Patriarchs, whereof the chiefest resides at *Eckmoudin* in *Perse*, the second at *Sa* in *Armenia*, the third at *Aras*, and the fourth at *Aras*; for those *Armenian* Patriarchs which remain at *Constantinople*, are only titular, made to please the *Turks*. As for the Doctrine of the *Armenian* Church, they allow and accept of the Articles of Faith in the Council of *Nice*; they also make use of the Apostles Creed. Notwithstanding they have made a Creed or confession of Faith of their own, which is as follows: "I confess that I believe with all my heart in God the Father uncreated, and not begotten, and that God the Father, God the Son, and God the Holy Ghost, were from all eternity; the Son begotten of the Father, and the Holy Ghost proceeds only from the Father. I believe in God the Son indicated and begotten from eternity. The Father is eternal, the Son is eternal, and equal to the Father; whatsoever the Father contains, the Son contains. I believe in the Holy Ghost which was from eternity, not begotten of the Father but proceeding, three Persons, but one God. Such as the Son is to the Deity, such is the Holy Ghost. I believe in the holy Trinity, not three Gods, but one God, one in Will, in Government, and in Judgement, Creator both of visible and invisible. I believe in the holy Church, in the remission of sins, and the communion of Saints. I believe that of those three Persons one was begotten of the Father before all eternity, but descended in time from Heaven unto *Mary*, of whom he took blood, and was form'd in her Womb; where the Deity was mix'd with the Humanity, without spot or blemish. He patiently remain'd in the Womb of *Mary* nine months, and was afterwards born as Man, with Soul, Intellect, Judgment, and Body, having but one Body, and one Countenance; and of this mixture or union result'd one composition of Person. God was made Man without any change in himself, born without humane Generation, his Mother remaining still a Virgin. And as none knows his Eternity, so none can conceive his Being or Essence; for as he was Jesus Christ from all eternity, so he is to day, and shall be for ever. I believe in Jesus Christ, who convers'd in this World, and after thirty years was baptiz'd according to his own good will and pleasure, his Father bearing witness of him, and said, *This is my beloved Son, in whom I am well pleased*; and the Holy Ghost in form of a Dove descended upon him; he was

"tempted

"tempted of the Devil, and overcame, was preached to the *Gentiles*, was troubled in his Body, being wearied, enduring hunger and thirst, was crucified with his own will, died corporally, and yet was alive as God, was buried, and his Deity was mixed with him in the Grave, his Soul descended into Hell, and was always accompanied with his Deity, he preach'd to the Souls in Hell, whom after he had released, he arose again the third day, and appear'd to his Apostles. I believe that our Lord Jesus Christ did with his Body ascend into Heaven, and sits at the right hand of God, and that with the same Body by the determination of his Father, he shall come to judge both the quick and the dead; and that all that live again, such as have done good shall go into Life eternal, and such as have done evil into everlasting fire. This is the sum of the *Armenian Faith*, which they teach their young Children and Scholars, also is repeated by them in the same manner as our Apostles Creed is in our Divine Service. But he that would read more of their Fasts, Feasts, Ceremonies, Penances, &c. let him peruse that late excellent Treatise, call'd, *The present State of the Armenian Church*, written by the ingenious Mr. Paul Ricaut, who conversed sometime amongst them.

[7] *Arabia* is call'd by the *Hebrews*, *Arab*, wherefore some derive the Name *Arabia* from the *Hebrew* word, *אֲרָב*, *Arabah*, which signifies a Desert, for that *Arabia* is full of Deserts. Others ascribe the Name to *Araba*, the Son of *Apella* and *Babylonica*. Some will have it that *Homer* call'd the *Arabians*, *Ἐραβίοι*, quæ *Ἐραβία*, i. e. *nigras*. But of this see *Strabo*, and *Magnum Etymologicum*. *Arabia* is a very large Countrey of *Asia*, lying between two Bays or Gulfs of the Sea, the *Persian* on the East, and that which from hence is call'd the *Arabian* on the West; on the South is the *Ocean*, and on the North is *Syria* and *Euphrates*; it confines on *Judea* on the one hand, and *Egypt* on the other. Now *Arabia* is commonly divided into three parts, *Petrea*, *Deserta*, and *Felix*. And the forged *Berosus* of *Amnius* telleth, that *Janus Pater* sent one *Sabrus* into *Arabia Felix*, *Arabus* into *Arabia Deserta*, and *Petroius* into *Petrea*; all Nephews of *Cham*, or rather, Sons of *Amnius* his Brain. *Arabia Felix* (call'd at this day by some *Aiman*, but by the *Turks*, *Gemen*, or *Giamen*) comprehends the Southerly parts of *Arabia*, and receiv'd the Epithet *Felix* from its fertility. *Arabia Petrea* (call'd by *Pliny* and *Strabo*, *Nabatha*, but now at this day *Barrab*, or *Bengauca*) receiv'd the Name of *Petrea*, (as saith *Arrian* *Mem.*) from *Petra*, the Seat Royal, afterwards call'd *Arach*, of *Aretas* the *Arabian* King. Lastly, *Arabia Deserta* (now known by the Name of *Beriera*) was so call'd from the nature of the place, being in great part without Inhabitants, by reason of the barrenness of the Soil; as is also great part of that which is call'd *Petrea*. Of this read at large in *Purchas his Pilgrimage*, lib. 3. ch. 1. This Countrey is famous for rich odoriferous Spices and Unguents: *Arabia odorum fertilitate nobilis Regio*, says *Curtius*, lib. 5. Likewise all the ancient Poets express the same.

[8] *Barbarous Nations* that were unsubdued by the *Romans*: For the *Romans* professing themselves to be the only Masters of Humanity, did (as we may find by their Historians) esteem all people barbarous, that were not subject to their Empire. And so likewise did the *Greeks*; for when King *Pyrrhus* came into *Italy*, after he had survey'd the discipline of the Army which the *Romans* had sent against him, I know not (said he) what barbarous men these are, but the conduct of their Army is nothing barbarous. The like also said the *Grecians* of that which *Flaminius* sent into their Countrey. But nothing could be more arrogant or more unjust than this: They are savage and barbarous, as we call those Fruits wild, which Nature of her self and of her ordinary progress hath produced; whereas those natural productions which we by our Arts and devices have alter'd, might more justly deserve that term of Barbarous.

Corn, Wine, and Oyl, are wanting to this ground,
With which our Countreys fruitfully abound;
As if this infant World yet untray'd,
Naked and bare, in Nature's Lap were laid,
No useful Arts have yet found footing here,
But all untaught and savage does appear:
As we by Art unteach what Nature wrought,
So all their Customs are by Nature taught.

There

*There Nature spreads her fruitful sweetness round;
Breaths on the Air, and broods upon the Ground;
There Days and Nights the only Seasons be;
The Sun no Climate does so gladly see;
When forc'd from thence, to see our Parts, he mourns,
Takes little Journeys, and makes quick returns.* Mr. Dryden.

These Nations therefore seem barbarous to me, because they have receiv'd little improvement from Humane wit; whereas if we rightly consider'd it, they ought the more to be valued, as being so much the nearer to their pure original Nature, without any alloy of Art or Custom. Nature is the work of the Almighty, and Art the work of Man; so at most but Nature's Bastard. We have by our inventions so much overcharg'd the beauties and riches of Nature, that we have in a manner choak'd her:

*Et veniunt hedera sponte sua molius,
Surgit & in salis formosior arbutus antris,
Et volucres nulla dulcius arte canunt.* Propert. lib. 1. El. 2. 10.

*Lives spring better of their own accord,
Grounds unmanner'd much fairer Trees afford,
And Birds untaught much sweeter Notes record.*

All our Wit or Art (says *Montaigne*) cannot so much as represent the contexture, beauty, and use of the least Birds Nest, or Spiders Web. On the other side, those words that import Lying, Falshood, Treason, Diffimulations, Covetousness, Envy, Detraction and Pardon, were never heard of amongst them: *Hec Natura modest primis dedit.* Whilst we detract from others, we flatter and dissemble with our selves; and whilst we condemn them for eating men that are dead, we forget how much worse it is to crucifie, torment, and roast men alive, which the *Spaniards* have done under the name of Christians. So that to me this Calumny seems to be grounded rather upon envy, than any thing else: as we often see it in private Families, where if one Brother hath more wit or sense than the rest, the others shall presently conspire together against him, thinking to repair their own folly or weakness, by traducing him with Lyes, and slanders of debauchery, wickedness and intemperance:

*Nor can weak Truth his Reputation save,
The Fools will all agree to call him Knave.* Sat. against Man.

In him the smallest Trip, is adjudg'd a Stumble; the least Mote, a Beam; and if upon any extraordinary accident, he be guilty of the least act of intemperance, they shall record it to all posterity, as if they boasted of that equality of understanding which they had with him, when he was in drink, and they sober; for Fools are drunk by Nature. Again, if he never so strictly keeps and observes the Moral part of the Christian Law, and omits but the least point of the Ceremonial, he shall presently be decry'd for an Atheist; when in the mean while they who so accuse him, lending their outward man to the Church, and their inward to the Devil, covet, lye, back-bite, censure, envy, detract, and violate the most sacred Oaths, Vows, and Contracts made before God and man; when yet notwithstanding, by the help of reading a few Psalms and Chapters, or repeating daily a few Prayers, they think they have expiated all their other failings, which at the most they will allow to be only Sins of infirmity. The word *Atheist* is now used, as heretofore the word *Barbarous* was; all persons differing in Opinions, Customs or Manners, being then term'd *Barbarians*, as now *Atheists*.

[9] *He came to understand the several Voices of living Creatures: as that best of Satyrs, Hudibras, speaks of Squire Ralph;*

*He understood the speech of Birds,
As well as they themselves do words;
Could tell what subtlest Parrots mean;
That speak and think contrary clean;
What number tis of whom they talk,
When they cry Rope, and Walk Knave, walk.* Case 1.

Pliny (*lib. 10. cb. 49.*) amongst other fabulous Narrations, tells us of a vain report, that Dragons taught *Melampus*, by licking his Ears, to understand the language of Birds. Also *Democritus* mentioneth certain Birds, of whose blood mingled together and suffer'd to corrupt, there is engendred a Serpent, which whosoever eateth shall understand the speech of Birds. *Porphyrius* (*lib. 3 de Abstinencia*) writes, that if you will give credit to Antiquity, there have been and were in his time several that understood the languages of Birds and Beasts; as amongst the Ancients, *Melampus* and *Tyresias*: Also he says, that a Friend of his had a Boy who understood the speech of Birds; that the *Arabians* understood the language of Crows, and the *Tyrrhenians* the language of Eagles. Now that *Apollonius* had this gift, not only *Philostratus*, but also *Porphyry*, *Ennapius*, and others affirm. Likewise if you observe his gift of Tongues, and other Miracles, I see no reason why you should doubt of this; Faith being like a piece of blank Paper, whercon you may write as well one Miracle as another.

[10] It is yet common to the *Arabians* to hearken to the voice of Birds, as foretelling whatsoever Oracles can; which Converse with irrational Creatures, they gain by eating (some say) the Heart, (others say) the Liver of Dragons: Those Princes and Commonwealths (says the most wise *Florentine*) who would keep their Government entire and incorrupt, must above all things have a care of Religion and its Ceremonies, to preserve them in due veneration; and that not only in the beginning of a Government, (as *Numa* did, whereby he reduced a martial and fierce people to civil obedience) but also in any Government establish'd, for that Irreligion introduces Luxury, and Luxury Destruction. Whatsoever therefore occurs, that may any way be extended to the advantage and reputation of the Religion establish'd; (how uncertain or frivolous soever it may seem in it self) yet by all means it is to be propagated and encouraged by prudent Magistrates; this course having been observed by wise men, has produced the opinion of Miracles, which are celebrated even in those Religions that are false: for let their Original be as idle as they please, a wise Prince will be sure to promote them, and his Authority recommends them to every body else. A Prince therefore, to those that see and hear him, ought to appear all Goodness, Integrity, Humanity, and Religion, which last he ought to pretend to more than ordinarily, because more men do judge by the eye than by the touch; for every body sees, but few understand; every body sees how you appear, but few know in reality what you are; and those few dare not oppose the opinion of a multitude, who have the Majesty of their Prince to defend them. *Solon*, *Lycurgus*, *Numa*, and all other heathen Law-givers, were vain to crave the assistance of Religion in the establishment of their new Governments. Now the Religion of the *Gentiles* ran much upon the Answers of Oracles, Divinations, and Soothsaying, upon which all the rest of their Sacrifices, Rights, and Ceremonies, did depend; for they did not doubt, but that the same thing which could preface your fortune, (be it good, or be it bad) could as easily confer it. Among other kinds of Foretellers, we read of three principally used in former times, namely, *Auspices*, *Aruspices*, and *Augures*; all which we *English*, Soothsayers, though the Latin words do import a main difference: for the *Aruspices* did divine or foretel things to come, by beholding the Entrails of Beasts sacrificed; whence they had their Name, *ab Aras inspicundo*, from beholding the Affairs. The *Auspices* did foretel things by beholding the flight of Birds; so that *Auspices* are said *quasi* *Auspices*, *ab Aves aspiciendo*. Lastly, The *Augures* did divine from hearing the chattering or crowing of Birds; as *Philostratus* here says the *Arabians* did; whence they are called *Augures*, *ab Avium garrula*, from the chirping and chattering of Birds; which Art (as our Author here says) they learn'd, by eating the Heart or Liver of Dragons; also *Solinus* affirms, that for this purpose the *Arabians* used to eat Serpents. Now for the particular kinds of Soothsayings, I shall not trouble you with here, but refer you to *Celsus Rhodiginus*, *Rosini Antiquitates Romanæ*, *Godwin's Antiquities*, and others, who describe the manner of them at large; I shall only give you some short hint of their politick Institution, and so conclude. First then, *Julius Caesar* *Commentarius* (*dial. 56. lib. 4*) saith, that the Soothsayings of the Ancients are the fables and illusions of Priests, to get money and praise, as also the figments of heathen Princes, to keep the people in awe with the fear of a supream Deity. If *Augures* foretel future events, then they are either their causes or effects; for thus *Astrologers* give judgement by the Stars, the efficients of sublunary things; and *Physicians* by effects; but *Auguries* are none of those things.

things, whereof they are vainly told in the histories, as if it were a case among the Germans. Augurs were a great part of their Religion, and made a considerable part of their Government: they contributed more to the well being of the Roman Commonwealth, for which reason the Romans esteemed them more than the Gods, and made use of them in the creation of Consuls, in the undertaking of Wars, and in the choice of their Generals, in their Battles, and Encampments, and in every other business of the State, whether Military or Civil: nor would they have been an Establishing all their business on the Soldiers, that the Gods had provided them with. And in the Roman Orders of War, they had one call'd the *Falces*, who were to give them their orders, before they fought the Enemy: If the *Falces* said which they had in their ears, it was good Omen, and they fought with confidence and courage; but if they said otherwise, it was ill Omen, and they were oblig'd to Retreat. Thus the *Augurs*, who regulate their wars, and flew out of the Gods, control the wisdom of the Romans by the *Augurs*, and *Lucius Pater*, in the *Dei* of the *Augurs*, in the *Dei*. Wherefore the *Augurs* were very difficult to overcome, as the *Superstitious Army*, when the Commanders were very desirous of giving Battle, and the Soldiers unwilling for fear of danger, that they might excite them to fight unadvisedly, they endeavour'd to engage them with flattery, but did in vain; and therefore kept *Chickens* long fasting, and afterwards brought them almost famish'd out of the Camp, who greedily devoured the meat that was set before them: Thus the *Augurs*, being clad in their filthy Robes, and with much grating and stroaking their Beards, in the name of the Gods promise victory to the Army, and inflamed the credulous multitude to fight, to the destruction of their Enemies. On the contrary, when the General was unwilling to hazard a Battle, he offer'd meat to the *Chickens* when their bellies were full, and when they refused it, the *Augurs* who were ever of the secret Council of War, did beseech the Soldiers by the bowels of the Gods, not to engage the Enemies, for that the Gods being angry for the sins of the Army, did threaten their ruine; whereupon all obeying those Admonitions of so great an high Priest, abstain'd from Battle; neither was that attributed to the command of the General, but to destiny. Also, when they were vanquish'd or put to flight, that it might not reflect on their valour, they feign'd that they fought contrary to the Answers of their *Augurs*. Thus *Plautus* perjur'd together with his Army for not being obedient to the *Augurs*. The chief and most eminent Office among the *Romans* was that of the *Augurs*; the veneration and honour given to them was so great, that they were look'd upon not only as the Gods Interpreters, but also as Messengers and Agents betwixt them and mankind. Besides, they were ever advanced to the Senate, and the rather as it conceiv'd, because from the first foundation of *Rome*, until the change of the Government, Kings themselves were *Augurs*; as thinking it unsafe to disjoin from the Regal Power, a discipline so full of Authority: like as our King here in *England* is Head as well of the Church as State, which Power in Catholick Countreys is divided between the King and the old *Roman Augur*, the Pope. Now the chief end of *Augury*, was to encourage Soldiers to fight with more alacrity and confidence, which contributed much to their success; nor was any Magistrate chosen till they were first consulted.

These who to Empire by dark paths aspire,

Still plead a Cause when they most desire: Mr. Dryden.

Thus (as *Livy* informs us) *Romulus* and *Numa* could receive their Scepters only from the *Augurs* hands. Neither did they begin to build Cities, till they had first por'd into the Entrails of Beasts: for if they were found, they argued the temperateness and fruitfulness of the Soil; but if they were lean and thirself, that show'd the Climate to be unhealthy: for many times they drew their Conclusions from other natural Causes, and yet ascribed them to *Augury*. Now this Art of *Augury* is very ancient, especially in *Italy*, *Greece*, and *Alexander*, where one *Cicero* or *Cato* is said to have invented it, and *Orpheus* have amplified it; for as they then wanted the knowledge of Divination by the Stars, in such perfection as the *Egyptians* and *Chaldeans* had it, so they devised these Arts to make themselves effectual Prophets, and if the Councils of the Gods were hidden in the many dung-hill of the Livers and Entrails of dead Men and Beasts: for which, that such *Religious* and *Idol* sacrificed men for this purpose, or thinking, that from their bowels the most

knowing and fatal Divinations might be held. Moreover these Augurs were never undertaken without much Solemnity and Ceremony, at which time a Procession was made by the Priest and some five or six of People, all crown'd with Rays; before whom, the *Pontifex Maximus* walk'd in great state, accompanied behind with all sort of People, which Ceremony could not but call to mind some years since, when our officious Iphigien held a Cabbalist Procession at St. James's Chapel, thinking the Papists had taken that Custom from the ancient Heathen Augurs; it being but a political and wife part to conform their Religious Rites (as much as is possible) to the practice of the ancient *Roman* Empire, without innovating more than needful. Now, that their predictions by Augurs were fully credited by the Vulgar (and therefore countenanced by the Wife, we may learn both from *Pliny* and *Cicero*, wherein the first says That Augurs signify nothing; and gain force only from our Imagination, wherefore Melanctonieth that they pertain to an idle and foolish person. And the other (*de Divinatione*) writes, That he wonders how one Augur can behold another without laughing; when they think how they sozen the people; *non enim canitur affixis; non affixis videtur non ridetur* (which sentences a prophane person of my acquaintance did ever make use of, when he beheld two Bishops together.) Finally, when a *Roman* General offer'd to give the Signal of a Battle, because the *Senators* (which he forbore to call, a young Noblemen) standing by, told him; He woud he would omit to give an opportunity, for so small a thing; to whom the General reply'd, These things seem small, but our Fore-fathers by regarding these little things, have made this Empire great.

CHAP. XV.

How Apollonius leaving Scythion, came into the Confiners of Babylon and what Answer he made to a certain Governor that demanded who he was, and whence he came. Also, how afterwards becoming intimate with the Governor, he refused Treasure and other Rich Presents offered to him, accepting only of Bread and Herbs.

Afterwards Apollonius going above [1] Creation, passed into the Country of Babylon, where the King had placed a Guard that sufferd him to pass so fast without enquiring who and whence he was, also what his business was there. The Governour set over this Guard, was (in my opinion) as an Eagle to the King, for the Median King being new come to the Kingdom, thought not himself secure, but fearing as well Chimæra's as real Dangers, lived with continual Trembling and Apprehensions. Therefore Apollonius and his Companions are brought before this Governour, who had made himself a Tent on a Waggon, and was riding abroad; but seeing a man in a very sordid Garb he cry'd out like any timorous Woman, and hid his face. But afterwards with much ado looking up upon him, he asked him, as if he had been some Demon, From whence art thou sent to come among us? Apollonius answer'd, From my self; to try if you can be better men even against your wills. The Governour ask'd him again, Who he was, that durst thus enter the Kings Territories? To which Apollonius reply'd, The whole Earth is mine, and I have liberty to pass thorow the same. Thereupon the Governour threatening to put him to death, unless he would shew plain what things which he said him, Apollonius said to him, If thou touch me, thou shalt be tormented with thine own hands. The Eunuch amaz'd at him, for that he saw him want no Interpreter, but understanding his speech with ease, and without any trouble.

[3] *Arabian Wine* - Strabo (*lib. 16*) speaking of the fertility of the Province of *Arabia*, says that this Country produces greater store of Wine than any other in so much that it is said to render 300 for one; and for all other necessaries requisite to the subsistence of man, their Flocks supply them with: as Wine, Honey, Vinegar, and Cloves, which they extract from the Palm Tree; together with Nuts, which have their Smell, and such as make use of Fire, instead of Coals: also these Nuts being steeped in Water, serve to fatten their Sheep and Oxen. *Pliny* (*lib. 12*) writes, that all the East had no other Wines but what are made of Palms. *Strabo* (*lib. 12*) also writes, that the *Persees* King used only to drink the *Arabian Wine*, which (as *Pliny* saith) grew only in *Damascus* of Syria, for that the *Persees* had there planted Vines. He that would know more of this Subject, let him peruse *Pliny's 12th Book*, as also *Strabo*, wherein you may find all the several sorts of Wine current in the World, together with their original growth and increase.

[4] *These Fruits are sweeter than grow wild*; *Apollonius* esteem'd them so, as admiring the simple works of God and Nature, beyond all the Art and improvement of Man. How much sweeter are the wild Notes of the Nightingale, than any Artificial ones, which we teach our tame Birds: How much more beautiful are the colours of the Rainbow, than any we can imitate; and we find by daily experience, how much sweeter many of our Fruits are which grow of their own accord, than such as we stuff up with our hot Beds in Gardens.

[5] *Wormwood* is call'd in Greek *αἰθνή*, *quod est* *Ser. imputabile, et amaritudinem, vel ingratissimam quia illud non solum animalibus sed Depulcris herbis. Dioscorides* calleth it *Βαλάνος*, a *profunda amaritute*. *Dioscorides* and *Galen* make mention but of three sorts of Wormwood; the one a common sort, well known by all men, whereas the best grows in *Pentus* and *Cappadocia*; the other Sea Wormwood, or *Scorpioides*; and the third *Samaritanicum*, of the Country beyond the *Alpes* in *France*. Nevertheless, there hath since been found out many Herbs accounted to be kinds or sorts of them, both for their likeness of Face, and Virtue. *Abusium vulgare*, or the common Wormwood, is of an heating and binding property: it purgeth Choler that cleaveth to the Stomach or Belly. But of this see more in *Parkinson's Theatrum Botanicum*, *Trile 1. ch. 26.* also *Pliny lib. 27. ch. 7.*

[6] *Barbarous Language*; *Charron* (who is but an imitator of *Montaigne*, wearing his Thoughts at second hand) tells us, (in his Treatise of Wisdom) that Speech is the interpreter and image of the Soul, *animi index & speculum*, the Messenger of the heart, the Gate whereby all that is within issueth forth; in so much that an ancient Philosopher said once to a Child, *Speak, that I may see thee*; that is to say, the inside of thee. As Vessels are known whether they be broken or whole, full or empty, by the sound, and Metals by the touch; so Man by the sound of his Tongue, or Speech. Of all the visible parts of the Body which shew themselves outward, that which is nearest the Heart is the Tongue, by the root thereof; so that which comes nearest unto our Thought, is our Speech: for from the abundance of the heart, the mouth speaketh. Life and Death are in the power of the Tongue: so that there is nothing better, and nothing worse than the Tongue. Hearing and Speech are the two Gates whereby the Soul does traffick: at the one all things enter in, and at the other all go forth. But Hearing is the first Gate, through which all must first pass; for there can nothing come forth of the Soul, but that which first entereth: and therefore he that by Nature is born deaf, the same is likewise dumb. Now from the communication of these two, as from the stroke of two Flints or Irons together, there comes forth the sacred Fire of Truth. The Tongue, like other benefits of Nature, is bestow'd upon us as a singular blessing; yet nevertheless, as with those Legs which are given us to walk about our necessary vocations, we may leap into a River, or off from a Steeple; or with those Hands which are lent us by providence for our defence and service, we may cut our own Throats; so likewise our Tongue, though an eminent gift of Nature, may (if irregularly managed) prove our destruction: as I have already shew'd in the 14th Chapter of this Book. A man's wit should serve rather for a Buckler to defend himself by a handson reply, than a Sword to wound others, though with never so facetious a Reproach; remembering that a word cuts deeper than a sharper weapon, and the wound it makes is longer in curing. A sudden blow is the cure

effect of an inconsiderate Passion, but a disgraceful Speech, is the result of a low and base esteem settled of the party in your Heart: Therefore nothing blows up Anger into mischief, like Bitterness of words, especially if they be aculeate and proper; for *communis maledicta* are little resented. No sharp expressions are so much allow'd of, as smart Repartees, which being both *ex tempore*, and on the defensive part, are not only pardonable, but commendable: wherefore all applauded that Nobleman, who being given the Lye by a Physician, told him he had rather take that of him, than Physick. I must confess there is nothing for the which I have a greater aversion, than foul words; in so much that I can sooner Study with twenty Drums beating about my ears, than with two people a Scolding; for not only the noise, but also the curiosity to hear what they say, too much commands my attention, and that out of an opinion I have, that there is not so much Truth spoken any where, as at *Billingsgate*, when the Orange-wenchs call one another Whore, Thief, &c. 'Tis the same reason induces me to peruse those Polémical Books, which are written in a more refined *Billingsgate* Dialect, such as the *Friendly Debate* its several Parts, the Books in Answer to Mr. *Hobbs*, *Morley*, and *Parker's* several Contests, as the *Rehearsal Transpos'd*, &c. in all which, an impartial Reader may discover the several Rogueries (if there be any) of each Sect; whose Pastors (though all Christians) agree in no one Article so Catholically, as in that of paying them Tithes. We have a saying, That when Knaves fall out, honest men come to their Goods; and so likewise in these clamorous and verbal accusations; when one Sect upbraids anothers Folly, a wise man discerning the Folly of both, comes to the knowledge of Truth.

CHAP. XVI.

Of a huge Lyonesse slain by Huntsmen, and of eight Whelps found in her Womb; also what is reported concerning the Birth of Lyons: Likewise Apollonius's Prediction from the Lyonesse and her Whelps: Also of the eight Birds and their Dam that were devoured by a Dragon in Aulis.

They had not travell'd above twenty Furlongs, before they light on a Lyonesse slain in hunting; the Beast was of so vast a proportion, as they had never seen before. There was a great Outcry of [1] Huntsmen about her, as well as of others, who from the neighbouring Villages flockt in, as seeing some wonderful thing in the Beast: And there was indeed a strange thing; for her Belly being ript open, they found eight Whelps in her Womb. Now it is reported, that a [2] Lyonesse bringeth forth in six months, and that but thrice in all her life: As the first time, three Whelps; at the second, two; and at the third, one; which last is (I suppose) more big and fierce than ordinary. For we must not give credit to *them who say, that when the Whelps are grown to perfection, they tear the Womb of their Dam, and sa come forth: for that which doth breed, and that which is bred, seem naturally to be serviceable to one another, for the conservation of their kind. Apollonius therefore casting his eyes upon the Beast, and with-holding his speech a long time, at last said, O Damis, the time of our sojourning with the King will be a year and eight months; for neither will he let us go sooner, neither will it be easie for us to depart sooner; and this I conjecture from the number of the Whelps, each of which signifies a month, and the Lyonesse her self a whole year; for perfect things are to be compared with things that are perfect. But what will the [3] Sparrows in *Homers* say to this, (answer'd Damis) whom, being eight in number, the Dragon devoured,

*Pliny, and
Herodorus.

devoured, taking also the Dam for the ninth? which [4] Calchas interpreted to signify the nine years that Troy should be besieged. Look to it therefore, lest (according to the determination of Homer and Calchas) our residence be prolonged for nine years. Whereunto Apollonius reply'd, Homer did rightly compare the eight Birds when they were hatch'd unto years; but why therefore should I liken unto years such imperfect Beasts as were not yet born, and perhaps would never have been born? for such things as thwart the course of Nature, are either never brought forth, or if they be, do soon perish. But confide in what I have said, and let us be upon the march, making hereafter our prayers to the Gods, who shew us these things.

Illustrations on Chap. 16.

[1] **H**UNSMEN: That Hunting is a Princely Recreation, we find by the Testimony of Cyrus, Alexander, and all other Princes, both ancient and modern, who have used it. Also that this Pastime is of great use and advantage to all Princes that follow it, we have the judgment of that wise Florentine, Machiavil, who says, (in his Prince, ch. 14.) A Prince ought to inure himself to Sports, and by Hunting, Hawking, or such like Recreations, accustom his Body to hardship, hunger, and thirst; also at the same time inform himself of the Coasts and Situation of the Countrey, &c. Hunting (saith a modern Author) is a Recreation commendable not only for Kings and Princes, but likewise for private Gentlemen: And as it is a noble and healthy Pastime, so it is a thing which hath been highly prized in all Ages; for that it trains up youth to the use of manly Exercises in their riper age, being encouraged thereto by the pleasure they take in pursuing either the generous Lyon, the stately red or fallow Deer, the wild Boar, the cunning Otter, the crafty Fox, or the fearful Hare. This Exercise neither remits the mind to sloth, softness, or effeminacy, nor (if used with moderation) doth it yet harden it to inhumanity. It is no small advantage to be inured to bear hunger, thirst, and weariness, from our Childhood; to take up a timely habit of quitting ones Bed early; and loving to sit well and safe upon a Horse. What innocent and natural delights are they, when we see the day breaking forth with those Blushes and Roses, which Poets and writers of Romances only paint, but the Huntsman truly courts? When he heareth the chirping of small Birds searching their dewy boughs? When he draws in the fragrant and coolness of the Air? How jolly is his spirit, when he suffers it to be transported with the winding of Horns, and noise of Hounds, which leap up and play round about him? Nothing doth more recreate the Mind, strengthen the Limbs, whet the Stomach, and clear up the Spirit when it is heavy, dull, and overcast with gloomy cares, than Hunting. Mr. Osborn is an enemy to this Sport, who from Sir Philip Sidney's example, next to Hunting likes Hawking the worst. As also the learned Cornelius Agrippa, who (in his Satyrical Invektives) saith, Hunting is a most detestable Recreation, a vain Exercise, unprosperous and unhappy Sport, with so much labour and watching night and day to rage and make War against the poor Beasts; a Pastime cruel, and altogether tragical, chiefly delighting in blood and death: And therefore from the beginning it was ever esteem'd the chief Exercise of the worst of men; for Cain, Lamech, Nimrod, Esau, and Ishmael, are reported in Scripture to be mighty Hunters: Nor do we read of any one in the New Testament that was given to Hunting; nor of any Nations that were greatly addicted to that Sport, unless the Ishmaelites, Idumeans, and other people that did not know God. Hunting was the first original of Tyranny, which cannot find a fitter Author, than such an one, as by continual sporting himself in Blood and Murder, has learn'd to despise God and Nature. The Persian Kings however esteem'd it as an imitation of warlike Exercises: For Hunting hath in it self something fierce and cruel, while the poor Beast overcome at length by the Dogs, becomes a spectacle of delight, in having its blood shed, and bowels torn out; at which the barbarous Hunter laughs, whilst the foe Beast routed with an Army of Dogs, or entangled in a Toyl, is carried home by the triumphant Huntsman, with a great troop at his heels, where the fatal prey is cut up in bloody terms of Art, other than which it is not lawful to use. A strange madness of such kind of men, where they themselves casting off their humanity, become Beasts, when

when by perverting of their manners, like *Asians*, they are changed into irrational Creatures. Now the Inventors of this fatal Exercise are said to be the *Thracians*, a Nation famous for Fraud, Theft, Perjury, and Incest; from whence the practice thereof was transmitted to the *Phrygians*, a Nation equally abominable, foolish and vain, which therefore the *Athenians* and *Lacedaemonians* had in great contempt. Afterwards when the *Athenians* had repealed their Law against Hunting, and that the exercise was admitted publicly among them, then was the City of *Athens* first taken; which makes me wonder to find Hunting so much commended by *Plato* Prince of the *Academicks*; unless the Event, bonesty of the Invention, or Necessity should be the occasions of its commendations: Thus *Molossus* slew the *Calcedonian* Boar, not for his own pleasure, but to free his Country from a common mischief; and so likewise *Romeus* hunted Deer, not for pleasure sake, but to get food; *Arrip. Van. ch. 77*. Thus much *Arripus* produces against Hunting, which in my opinion he did, rather to shew his wit in inveighing against that which is generally approved of, than for any other reason. I have my self been sometimes Master of a Pack of Hounds, and although I must acknowledge that had its inconveniences, (which all other things have) yet the good doth far exceed the evil of it; and the only thing which makes this exercise so little esteem'd of in Books, is, for that the Learned (who are the chief Authors of our publick Writings) have seldom had leisure to be acquainted with this Recreation. As for my self, (who profess not to be one of those, and who never laid Pen to Paper, but for want of something else to do) I have ever found the advantage of Hunting, far to exceed the inconveniences of it: it's true, the expence and ill company may in some measure be objected, yet a prudent man may so manage himself, as not to be incommoded with either. Rising early is troublesome, but yet tis wholesom; and, provided the young Bride suffers not for incontinence,

manet sub Jove frigido
Venerat tenera conjuga iunior. Hor. lib. 1. Od. 1.

not to be dissuaded. A speculative man, may observe in Hunting many things not unworthy his contemplation: as the natural instinct of Enmity and Cunning, whereby one Beast (being as it were confederate with Man, by whom he is maintain'd) serves him in his designs upon others. The perfect scent and smell of the Hound, who never leaves it, but follows it through innumerable changes and varieties, even over the Water, and into the very Earth. Again, how soon will the Hound fix his eye on the best and fattest Buck of the Herd, single him out, and follow only him through a whole Herd of Rascal Deer, without changing, and not leaving him till he kills him. The wonderful knowledge of Dogs, who coming to three several ways, shall try two of them, when not finding the scent there, shall betake themselves to the third, without laying their Noses to the ground; as if they argued within themselves, since he is not here, nor here, he must be there. Moreover, the docibleness of Dogs is as admirable as their understanding; for as a right Huntsman knows the Language of his Hounds, so do they know his: also the meaning of their own kind, as perfectly as we can distinguish the Voices of our Friends and Acquaintance, from Strangers. When an old Stanch Dog cries in, how will all the others run in to him; whereas if a young Whelp that is newly enter'd doth the like, the others will take no notice of it. Again, how satisfy'd is a curious mind to observe the Game fly before him, and after it hath withdrawn it self from sight, to see the whole Line where it hath pasted over, with all the doublings and cross-work which the amazed Beast hath made, recover'd again, by the intelligence of the Dogs. Neither is it less curious to observe the several passions of the Huntsmen, when one, for flogging a fat Buck out of the Herd, valors himself upon his Horseanship; another for closing in with the Deer when he is at Bay, for his Valour in driving the Hounds; a third by unkenelling a Fox in a brake of Buttes, tells you but for him you had gone with out sport that day; a fourth, by hunting the Fox, boasts that you had lost the Hare if he had not follow'd her; a fifth, to shew his great learning in finding a Hare, reproves you for not riding abreast, and at an equal distance; then the Huntsman with his green Coat, and that by his side which belongs to many a greater person, shews his extraordinary skill, in upbraiding you with much violence for riding upon the Dogs; as also having rais'd a Dog, tells you they had gone away with a wrong Game, and that he had

hard for it. Neither are all these several humours and passions of the Huntsmen more diverting to observe, than the pleasant relations they give of their Pastime, when the Ceremony being over, they retire to some Country Alehouse, to debauch in Cheese and Ale; there you shall hear how *Jowler* led it in such a Field, how *Towday* cry'd it in such a Wood, how *Bones* recover'd it in such a Lane, and how *Lockwood* hit it off at such a Path, as also how boldly such a man (crying Neck or nothing) took such a Gate, Hedge, or Ditch; how successfully another headed the Game from the Wood in such a place, &c. All which repetitions must be highly diverting even to the most wise observer, who from thence may reflect on the weakness of mans Passions; when each one stands up for the honour of his Favourite Dog, with no less heat and zeal than for his Religion, nay then for his Mistress: so that all these things consider'd, Hunting (when used with moderation and discretion) is a very innocent and commendable Recreation. Now the sort of Hunting which our Author here mentions is that of Hunting the Lion: *Pliny* tells us, that they used to hunt him with Dogs, and that the Huntsmen did armed with Darts, wherewith when they had an opportunity they wounded him, and then the Dogs pluck'd him down. Also speaking of the Generosity of this Creature, he saith, that he there never so many Hounds and Hunters following after him, so long as he is in the open Plains where he may be seen, he seems to contemn both Dog and Man; retiring with honour, and sometimes making head at them: but having once gall'd the Woods and Thickets out of their sight, he then skids away, and makes what haste he can to save his Life by his flight, as knowing full well, that the Trees and Bushes conceal the dishonour of his Retreat. The same Author likewise reports, that the way of taking them in old time was by Pit-falls; but that in the Emperor *Claudian's* time, a *Scythian* Shepherd taught the *Romans* another manner of catching them, which seem'd at first very incredible; it was by throwing any Mantle or Covering over his head, and that his eyes being cover'd, his Spirit and Strength fail'd him, in so much that you might seize him, fetter him, or do what you pleas'd with him. *Pliny lib. 8. ch. 16.*

30. (2.) It is reported that the *Lions* bringeth forth, &c. *Herodotus* writeth, that what our Author here mentions as Fabulous) that the young Lions in their Dams Bellies, rear their way out with their Claws; as also that a Lioness brings forth but one in all her life time. To which the Fable of *Æsop* alludes, where the Lioness being upbraided by the Fox for bringing forth but one Whelp in her whole life, replies, It is true, but that is a Lion. *Solinus* and *Aristotle* write, that Lions have five young ones the first Litter, four the second, three the third, two the fourth, and one the last; all which is in the space of five years, and after that, bears no more: but this doubt, *Salerius* (*Metamorph. par. 1. ch. 12.*) is now clear'd, for that in Parks and Chases of Lions belonging to the Princes of *Germany*, the Lioness brings forth young oftentimes, without any certainty of Number or Time. Now concerning the Nature and great Courage of this Beast, we read many wonderful and almost incredible things. The Whelps at first (saith *Pliny lib. 8. ch. 16.*) are without shape, like small Goblets of flesh, no bigger than *Wrasseles*; for the two first months they sit not at all; and when six months old they can hardly go. *Affra* breedeth the most and the greatest Lions; now the colder the Climate is, the gentler they be. Lions are the most lustful of all other Creatures; and in time of their couplings eight or ten will follow one Female, whereupon arise very terrible and bloody Battels among them. The Lion knows by the scent and smell of her Pard, when the Lioness hath play'd false with him, and layn with another, for the which (if he discov'rs it) he chastizes her very severely: whereupon, after she hath filled him in that manner, the either goeth to the Water, and washeth away the rank savour of the Pard, or else keepeth some distance off from the Lion, that he might not smell her. They engender backward and so doeth the Camel, Elephant, and Tiger. Their Nature is highly generous and grateful to their Generosity maketh them spare Women rather than Men; and they doe not at all disdain, unless in case of extreme hunger, and when the Lion be fierce and cruel Beast, yet is he said to show great Clemency to the disabled, and such as humbly beseech themselves before him. They naturally are apt to lie upon the belly in the company, as we see by the Lion that reupon *Antelope* himself, not meeting with by himself, or any other of the company. *Pliny lib. 8. ch. 16.* The Lioness or the Lion is the fiercest, and always the most cruel. Their Fall is a token of their inward meaning, for it

It stirreth nor, he is gentle and peaceable; but moving, he is angry. These Beasts will keep revenge in mind a long while, either against Man or Beast that hurt them; witness the memorable example in the Story of *Juba King of Mauritania*; for this King having in his Train a young Gentleman of Quality, that march'd with his Army by the Deserts of *Africa*, this Gentleman meeting in his Journey with a Lion, wounded him with an Arrow; whereupon the Lion having wait'd for his return, did among so many several Troops pick out this very man, and tore him in pieces, notwithstanding all possible means were used to save him. In like manner, they will as long be mindful of a Benefit, and do their best to express their gratitude; as is famous by those Stories of *Mentor the Syracusan*, *Androclus the Roman Slave*, and *Helpis the Semiar*, which are thus related in History. First, As for *Mentor the Syracusan*, he happening in *Syria* to meet with a Lion, who in an humble manner seem'd to fawn and lie down before him, was very much surpris'd thereat, and began to fly away from him; but the Beast still pursuing, and in a loving manner licking the very tracks of his Feet, *Mentor* looking back upon him, espied a great Wound and Swelling in the Lion's Foot; whereupon taking courage, and gently lifting up the Beast's Foot, he gave him great ease, by plucking out a Splinter of Wood that had gotten into it, and occasion'd the Sores; for the which the Lion express'd much thanks, by his gentle and innocent carriage towards him. *Pliny lib. 8. ch. 16.* Secondly, Concerning *Androclus*, he flying from his Master, for some hard usage that he had receiv'd at his hands, by chance happen'd to take up his Lodging in a Cave, which (unknown to him) was a Lion's Den; where having been lodged some time, a little before night the Lion came in from hunting, and having gotten an Hurt upon his Foot, he no sooner espied the trembling man, but going gently to him, he stretch'd forth his Foot, and made moan, as though he desired help. The poor Slave at the first expected nothing but death, till at last perceiving what the matter was, he took the Lion by his Paw, search'd the Wound, pull'd out a Thorn, bound up his Foot, and gave him ease; which kind office being perform'd, was first of all requited with a daily portion of provision which the Lion brought in for his *Queen*; and the poor helpless Slave roasted in the Sun as well as he could, and then eat it. But being weary of this kind of Diet, as well as of his solitary Life, he one day when his Host was gone abroad to forage, stole away, for whose absence the Lion (as himself could hear) made great mourning and lamentation: Now this man was no sooner parted from *Charybdis*, but he fell into *Scylla*, and was apprehended by some whom his Master had sent to seek him, whereupon he was condemn'd to be torn in pieces by wild Beasts in the Amphitheater. But it happen'd that in the interim this very Lion was likewise taken, who being brought into the Theatre, greedily devour'd such Malefactors as were thrown to him, till at last his old Guest *Androclus* coming to suffer in his turn, the Beast forgot his fury, and turn'd it into fawning, whereby the poor Slave perceiv'd what Lion it was, and thereupon gather'd up his spirits, stroving against his acquaintance with his former Friend, even to the admiration of all Spectators: Whereupon the whole matter being made known and related to *Cesar*, he had not only pardon for his Life, but the Lion also was bestow'd upon him; so that he ever after got his livelihood by leading him up and down, and shewing him; which made the people where ever he came cry out, *Hic est Leo Hospes Hominis; Hic est Homo Medicus Leonis*: Here goeth the Lion which was the Man's Host; and there is the Man who was the Lion's Physician. This Story is related both by *Appian*, who was an Eye witness of it, also by *Julian* and *Aulus Gellius*, in his *Noct. Attic. lib. 5. ch. 14.* The third Instance of this nature, is that of *Helpis the Semiar*, who upon a certain Coast of *Africa*, having drawn out a Bone that stuck in a Lion's Throat, was in recompence of that Cure, fed and maintain'd by the Lion's hunting, so long as his Ship lay at Anchor on that Shore. *Pliny lib. 8. ch. 16.* And this may suffice to shew the generous Nature of the Beast; of which you may read at large in *Pliny, Leo Africanus, Camerarius*, and *Gisnerus*. The male Lion useth not to feed with the female, but either of them apart by themselves. *Julian (Var. lib. 1.)* writes, that when a Lion is sick, nothing will cure him but to eat an Ape. And some say, that a Lion trembles at the crowing of a Cock; but *Dr. Hæcilius* tells us, that King *Juba* upon trial found this to be fabulous. *Appl. for Bruta lib. 2.*

2. The Sparrow in Homer, &c. This passage, according as *Philostrophus* here cites it, is in the second Book of his *Iliads* thus described.

amongst the Army, he shew'd them how to flood it, by appealing the anger of *Apollo*, in lending home *Hippodamia* to her Father *Chiron*, who was one of *Apollo's* Priests; and from whom *Arctemion* had taken her by violence, to revenge himself upon *Arctemion*. This *Calchas* is said to have died for grief, in what he was overdoing by *Mephor* in his town Art of Divination; for that after the taking of *Troy*, he travelling with *Antiphil* to visit *Colaba* (a City of *Caryia*) out of a desire to visit the Temple of *Apollo*, happened to fall into the company of one *Mephor*, a famous *Magick*, who questioning *Calchas* how many *Figs* such a wild *Fig* tree might bring forth, he flood mute, as not being able to give him an Answer, whereas *Mephor*, without any hesitation, told him the certain number, not miscounting one, which is thus mention'd in *Mephor*:

Respondit autem illo, tu cito:

Respondit autem illo, tacere :
 Μὴ γὰρ εἶμι ἀνθρώπος ἀλλὰ καὶ υἱὸς ἀνθρώπου.
 Εἰς δὲ ἡμέραν, ἡ ἀνάστασις αὐτοῦ ἐγένετο.
 Ὁ πόλις, ὃς οὐκ ἐπίστατο αὐτοῦ ποῦ ἔστι.
 Καὶ ἔτι ἡμερῶν τῶν ἐκείνων ἀποβύσεται.
 Μίλλη γὰρ αἰὼν ἀριθμῶμεν : μέντοι μέλλουσιν εἶναι.
 Ὁ σὺ γὰρ εἶμι, quod non perire poteris.
 Sic ait, et numerus dierum tuorum computatus est.
 Calceanti aeternae clasit mors laqueus omnis.

Concerning this, see *Hom. Iliad* lib. 1 *Virg. Aen.* lib. 1. *Hoffd. & Nardin Comes Mythol.*

CHAP. XVII

The Dream of Apollonius in Cilicia, with the Interpretation thereof. Also the History of the Eretrians; and the Epistle of Apollonius to the Clazomenian Sophister. Likewise how the Eretrians came out of Eubœa into Media; and what Apollonius said whilst he repaired their Sepulchres: together with his Request to the King in behalf of the Eretrians.

Being now come into the Country of [1] Cissia, and near unto Babylon, he receiv'd from God in a dream a Vision to this purpose: Certain Fishes being driven ashore, and lying panting on the ground, seem'd to complain like Men, lamenting that they had come from their proper habitation. They also seem'd to implore a Dolphin, swimming hard by the Land, to help them, being as fit objects of pity, as men bemoaning themselves in a strange Country. Now Apollonius being nothing terrified at this Vision, consider'd with himself what it might signify. Nevertheless, intending to frighten Damius, for as much as he knew him to be timorous, he related the Vision to him, and made as though he himself was afraid of what he had seen, as ominous. Whereupon Damius, as if he had seen the same things himself, cryed out, and dissuaded Apollonius from going any farther; saying, Let us beware lest we our selves (like the Fishes) being cast out from our own Country, should suffer much hardship, and utter many sad complaints in a Foreign Land.

Land when falling into insupportable distress, should at length be sent out of their hands to some King or Prince, who might fight in it, as the Dolphin and the Fishes. Whereat Apollonius smiling, said, You are no right Philosophers, being affected of such things as these; therefore [9] I will turn Prophet, and explain what this dream portendeth. The [3] Eretrians inhabit this Country, call'd Cissia, being formerly transplanted by [4] Darius out of [5] Euboea into this part, almost 800 years ago. And these like the Fishes in the dream, are said to Tithens and mourn at their Captivity, being all (as it were) taken in a Net. Therefore the Gods seem to enjoin me, in as much as I am come into these parts, to take care of them so far as I am able. And perhaps the Souls of those Greeks who lost their Lives in these parts, may by a certain destiny have drawn me hither for the benefit of the Country. Wherefore let us a little go aside out of our way, and enquire for that Well, by which they only inhabit: For they say it is mixed with Bitumen, Water, and Oyl; so that if any one drawing Liquor from thence, pisseth out the same, they separate and may be discern'd severally. Now that Apollonius came into Cissia, he himself testifieth in his Letter to the [6] Glazomenian [7] Sophist: For Apollonius was so kind and desirous of commendation, that so soon as he had seen this, he gave an account thereof to the Sophist, as also what he had done for the sake of the Inhabitants, exhorting him through the whole Epistle to take pity of the Eretrians, and that when ever it happen'd that he spoke in their behalf, he would not forbear to shed tears for them. And herewith agreeth that which Damis wrote concerning the Eretrians; for they dwell in the Kingdom of the Medes, not farther from Babylon then an able Footman can travel in one day. The Country hath no Cities, for Cissia is all Villages; There are also a sort of the [8] Nomades dwelling amongst them, who live almost continually on Horse-back: but the Village of the Eretrians is situated in the middle of the Country, encompass'd with Discher cut out of the Rivers, which they are said to have cast up about the Town instead of Walls, to secure them from the incursion of Barbarians. The Country is full of Bituminous Waters, wherefore Plants do not well prosper there; neither are the Inhabitants long-lived: for Waters tainted with Bitumen, infect the Entrails. They are nourish'd chiefly by a certain Hill near the Village, which being rais'd up above the other Land, they sow, and esteem good Ground. The Natives report they have heard how above 780 of the Eretrians were taken Prisoners, not being as fit to bear Arms, also for that amongst them there were Women, Old men, and I suppose some Children: for a great part of the Eretrians had fled to [9] Caphareus and the mountainous parts of Euboea; but about 400 men, and 10 women, made their escape in Ships; whereas the rest (beginning from Ionia and Lydia) did all perish, being driven into the upper parts. But their Hill giving them opportunity for the digging of Stone, and many of them being skilful in the hewing of Stones, they erected Temples after the Greek fashion, together with a [10] Forum, suitable to the condition of the place. They likewise set up Altars, two to Darius, one to [11] Xerxes, and several to [12] Dariusus. They lived after their Captivity unto the time of Dariusus, above 88 years. They write their Letters, as also the inscriptions upon their ancient Monuments, in Greek Letters, which Epitaphs seldom contain any more than this, Here lyeth such a one, the Son of such a one: The Letters are Greek, but they say they never saw such before. They reported likewise that Ships were engraven on the Tombs, according as every one had lived in Euboea, either as Perryman, or Fisher for Purple, or of some other Sea-faring employment. They also relate, that there is an Elegie written upon the Sepulchre of the Mariners and Pilots:

We

We who th' *Ægean* Sea did coast ere while.

Lye now entomb'd i'th' midst of *Ecbatane*.

Farewell *Swirra*, our once famous Soy,

Farewell to Neighbouring *Athens*, and the Main.

Furthermore *Damis* says, that *Apollonius* with his own hands repair'd and put up those Sepulchres which were decayed; also that he made such Libations and Offerings as were command'd, excepting that he would kill nothing, nor make any expiation. That he shed Tears, and being fill'd with an inward impulse, express'd himself thus: O ye *Eretrians*, who were brought hither by the appointment of *Fortuna*, though ye be far removed from your Native Country, yet wanted ye not Burial; whereas those that call you hither, perished about your Island, lying ten years after you Unburied; for the Gods declare what hath been done in hollow *Euboea*. Again, *Apollonius* in the end of the *Epistle* which he wrote to the *Sophs*, saith, I being yet but a young man, have nevertheless taken care of your *Eretrians*, and have afforded them what help I was able, both to the living and to the dead. But in what manner did he assist the Living? even thus: When the *Eretrians* had sown the Hill, (whereof I speak before) the Barbarians adjacent coming upon them about Harvest time, used to prey upon the ripe Corn: whereby the *Eretrians* were likely to perish with hunger, whilst they had labour'd for other men: Thereupon *Apollonius* made a good motion to the King when he came into his presence, that he would grant to the *Eretrians* the sole use of the Hill.

Illustrations on Chap. 17.

[1] *Cissa*, *Sirabe* (lib. 14.) gives this name to all the Country of *Susa*, deriving its name from *Aschylus* the Mother of *Memnon*, who was call'd *Cissa*. Yet notwithstanding that part of *Susa* wherein is the *Persian* Gulph, and part of the *Red-Sea*, may more properly be call'd *Cissa*, or *Cassa*, and which at present is named *Chusistan*.

[2] I will now *Prophet*, and explain what this *Dream* portends; Notwithstanding, as *St. Paul* writes, Humane wisdom is Foolishness before God, yet the impudence of some is so great, that they will presume to penetrate into the most secret Councils of Heaven: Nor can any thing less than, I am that I am, deliver'd by God himself, give a stop to the audacious progress of their curiosity; for because the Omnipotent Being can inspire whom he pleases with the Spirit of Prophecy, as we see he really did the Writers of Holy Writ, therefore upon all occasions, to satisfy our own turns, we set up for an equal knowledge with them, and from the two Spirits of Impudence and Dishonesty, assume to our selves the pretended power of expounding Dreams, interpreting Visions, Predictions of things to come, and the like: From hence arose those many Prophets among the Heathens, such as *Calchas*, *Mopsus*, *Tiresias*, *Helenus*, *Cassandra*, *Polydus*, *Amphiarus*, *Coronides*, *Ephesus*, *Socrates*, *Anacreon*, *Dionysius*, and *Calanus* the *Indian*, also the *Magi*, among the *Persians*, *Druides* among the *Britons*, *Gymnosophists* among the *Egyptians*, *Druids* among the *Gauls*, and *Spells* among the *Romans*: nay and one that lived but the other day, in comparison of any of these, viz. *Nesrodanus*, whose Prophecies of the falling of *Leontus*, and of the late King's untimely death, are no whit inferior to any thing deliver'd by the Ancients: But with what certainty or credit could these pretend to Prophecy, when (as *Coronides* observes) the Writers of Holy Writ, notwithstanding they were fill'd with the Holy Ghost, did sometimes stray from the Truth: which they did not willingly, but through Humane frailty: Thus *Moses* said in telling the people he would bring them out of *Egypt*, and carry them into the Land of *Canaan*; for though he brought them out of *Egypt*, yet did he not bring them into the Land of *Canaan*. *Isaiah* said in promising the destruction of *Moloch* within forty days, intended, but dur'd a *Isaiah* said in foretelling many things to come to pass

in the days of *Abah*, which yet were not fulfill'd till after his death. *Isaiah* fail'd in foretelling the death of *Hezekiah* the next day, when his life was prolonged 15 years afterwards. Many other Prophets also fail'd, and their predictions are found either not to have come to pass at all, or else to have been suspended. Amongst 400 Prophets of whom the King of *Israel* asked counsel concerning the War he made against *Ramoth-Gilead*, only *Micah* was a true one. The Prophet that was sent to Prophecy against the Altar set up by *Jeroboam*, (though a true Prophet, and that by two miracles done in his presence appears to be sent from God) was yet deceiv'd by another Old Prophet, that perswaded him as from the mouth of God, to eat and drink with him. So that if one Prophet deceive another, what way is there of knowing the Will of God, but by Reason? The Apostles and Evangelists also fail'd: *Peter* fail'd, when he was reprehended by *St. Paul* for telling a Lye craftily: *Matthias* also fail'd, when he wrote, that *Christ* was not dead till the Lance had pierced his side. From whence it follows, that all Prophets and Writers in some things seem to fail and erre, according to the Scripture which saith, *all men are Ljars*. Now the occasion of this failing may be, for that the Holy Spirit did sometimes leave them: This Spirit was sometimes with *Moses*, but when he struck the Rock, it was departed; it was with *Aaron*, but departed when he made the Calf; it was with *Abraham* their Sister, but not when she murmur'd against *Moses*; and so likewise was it with *Saul*, *David*, *Solomon*, *Isaiah*, &c. but rested not constantly with them. Neither are Prophets always Prophets, or Seers, or Foretellers of things to come; not is Prophecy a continual habit, but a Gift, Passion, or transient Spirit. The Prophecies in the Old Testament concerning the coming of a *Messias*, are certainly more exactly and truly fulfill'd in the Birth, Life, and Death of our Saviour *Christ*, than ever any Prophecies or Predictions were: yet the *Jews* do most impiously object against them. Some of their Manuscripts I have now by me, amongst which there is one of so remarkable a subject, that I thought fitting here to insert it; it being a Dialogue between a *Turk* and a *Jew*, where the *Turk* (invading that Province which of right belongs only to the Christians) doth in a very extravagant manner attempt to prove his Prophet *Mahomet* to be the true and only *Messias* prophesied of in the Old Testament, whilst the *Jew* opposes it out of the same, as follows.

Turk. The last time we discours'd together upon Religion, I remember you put a Question to me, What I thought of the coming of the *Messias*? whereupon my Answer was, That I thought him already come.

Jew. You did so; and I likewise call to mind, how that at the same time I ask'd you, In whom that Prophecy was fulfill'd? and you reply'd, In *Mahomet*; after which we were immediately interrupted, therefore now proceed with your Argument.

Turk. The chief Arguments I shall produce, are the ancient *Hebrew* Prophecies, contain'd in the Old Testament. And of them, we will first begin with that of *Deut. 18*, where *Moses* bids them hearken unto the Prophet whom the Lord their God should raise up unto them from amongst their Brethren: whereby *Mahomet* seems to be pointed at, according to my apprehension.

Jew. I cannot allow of that: For first, although it is a sin not to hearken to God's voice, yet doth it not therefore follow, that they were to listen to every one that pretended himself a Prophet, since Experience taught, that there arose up many false Prophets amongst them. Secondly, To believe that *Moses* promised *Mahomet*, as the only Prophet to whom they should hearken, is without any grounds from *Moses*'s words, and rather a subversion of them, as will appear, if we consider the end for which *Moses* said, a new Prophet would come; also if we examine the Directions he gave them to know if the Prophet spake in the Lord's Name, or presumptuously. First, For the end of this Prophet's coming, *Moses* knowing they desired God himself might not speak to them, told them, that God would raise up a Prophet, putting his words into his mouth, and he shall speak to you, viz. direct you in the right way, and tell you of your sin. Secondly, This Prophet should be from among them, which we are now told that *Mahomet* was; and if (as some *Arabic* Historians write) his Mother was a *Jew*, yet that doth not argue his Father of the same Tribe, since ever after the Captivity the *Israelites* married amongst Strangers. Thirdly, *Moses* promis'd his people to receive great peace

peace and plenty from the coming of this Prophet, whereas the *Christians* so much
 "hurtle us, when they tell us of *Jesus*'s peaceable Reign, which *Christ* abode upon
 "Earth; but the *Mahometan* Doctrine is supported only by the sword; and there were
 "never more frauds, thefts, wars, massacres, murders, and bloodshed, known in the
 "World, since the first planting of the *Mahometan* Religion. So as they seem'd ra-
 "ther to point at their Prophet, which was much more their Forefather, when they
 "branded him the Lord and possessor of their Land, than at your Prophet *Mahomet*.
 "And if *Mahomet* and bloodshed are such heavy Crimes, what made you crucify that
 "good and holy man *Christ* Jesus?"

"*Ans.* Because we have a Law amongst us which says, that if any Prophet teaches
 "contrary to that Covenant which God hath made with us at Mount *Sinai*, that Pro-
 "phet shall be stoned to death, for endeavouring to withdraw them from the Land their
 "God, *Deut. 17*. Wherefore the Jews thought to stone *Jesus* for Blasphemy, that he be-
 "ing a Man made himself God, *John 10*. 33. And they, whatever Law, and by that
 "Law he ought to die, in that he made himself the Son of God, *John 8*. 58.

"*Task.* We have the same Law amongst us; but what made you fairly execute him be-
 "fore *Pilate* for speaking against *Cæsar*, whereas he was innocent?"

"*Ans.* Because being under the *Roman* Power, and so unable to exercise our own Go-
 "vernment, we could not take away his life for that other offence committed against our
 "Religion; and therefore made use of this device."

"*Task.* A pretty Religion indeed, which (like *Papery*) regards only the directing your
 "Intentions; so that if the end be good, you care not for the means, though you wade
 "through innocent blood to attain it. But to proceed. The Lord God making a new
 "Covenant, hath destroyed the old; wherefore though ye were to hearken to *Moses*, and
 "the Covenants which God made with him at Mount *Sinai*, so long as ye lived in the
 "Land God gave you to possess; yet notwithstanding you had broken that Covenant;
 "and the Prophet had said in the Name of the Lord, he would make a new Covenant
 "with you, not according to that which he had made with your Fathers; and therefore
 "you are now to hearken and walk according to the new, and not to the old; which new
 "I conceive to be that Covenant which the Lord made by his Prophet *Mahomet*."

"*Ans.* To this we answer by considering, 1. With whom the Lord will make this new
 "Covenant. 2. The Covenant it self. 3. The manner of it. And 4. the time when it was
 "made. But first, with whom the Lord will make this new Covenant. The Prophet *Isaiah*
 "saith, *ch. 54*. 1. 31. Behold, the days come, I will make a new Cove-
 "nant, &c. So as here he promises to make a new Covenant with the House of *Israel* and
 "Judah, a people to whom he had given his Laws by the hand of *Moses*; but they having
 "transgress'd those Laws, the Lord had brought evil upon them, and suffer'd them to be
 "led away captive out of the Land which he had given them; but then God raising up his
 "Prophet *Jeremiah*, at the time when he did these things to his people, he pleas'd the Lord
 "to reveal unto *Jeremiah* their Return after 70 years, *ch. 29*. So as this Prophecy seems
 "only to point at the new Covenant which the Lord design'd to make with them, after
 "their Return from their 70 years Captivity, *Jer. 30*. 3. Secondly, By considering the
 "Covenant it self, which was, that God would write his Laws in their hearts, that he
 "would give them hearts to know him, that they should be his people, and he would be
 "their God; and this is the Covenant it self which the Prophet foretold the Lord would
 "make with his people after their Return from Captivity. Thirdly, By considering the
 "manner and not the manner of this new Covenant, which consists in giving them hearts
 "capable to receive this Law, eyes to see it, and ears to hear it, so that he never made
 "them fitting to receive it till now. The 4th and last thing is to consider the time when
 "the Lord would make this Covenant, which will the better appear, if we observe that
 "after he had promis'd to write his Laws in their hearts, he gives this Reason for it, *Be-
 "cause I will forgive their iniquities, and remember their sins more*: Now the time when
 "he forgave their iniquities was, when he caus'd them to return from their Captivity. *As
 "Jeremiah*, *ch. 31*. 1. 31. 32. *Ezek. 36*. 25. It was then therefore that the Prophet
 "said, the Lord would make his new Covenant with them, and write his Laws in their
 "hearts. From hence we may conclude, that this Prophecy makes no promise of a new
 "Law, but only of new hearts to receive their old Law, which Prophecy also seem'd to
 "have

have been fulfilled after their Return from Captivity, and were have independence either to Mahomet, or his Alcoran.

Turk. Did not the Jews look for a Messiah, or new Prophet, and did not Mahomet

Some of them did look for a Deliverer, or Saviour, such as whom God had formerly raised up to deliver them out of the hands of their enemies and oppressors, and restore to them their Kingdom again, as they thought, but forsook them, and Prophets had

refused. Fear then not, O my servants of Allah, for I will deliver you from your enemies, and from the Land of their Captivity, and Jacob shall return, and shall be as he was before, and

and shall make him of old. Though I have a full end of all Nations, which I have scattered, yet I will not make a full end of thee, Jer. ch. 30. 10. 11. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord, because they call thee an Outcast.

17. So that with the Prophet to be born, and was to have them from their enemies, that they being delivered, might serve him upon earth without fear, in holiness and righteousness, all the days of their life. Also those Prophecies of Jeremiah do hold

forth, that God would raise up to David a righteous Branch, and that a King should reign and prosper, executing justice on the earth, &c. and in his days Judah shall be saved, and Israel dwell safely. None of which was fulfilled in Mahomet, but all of it was

accomplished, when God caused them to return from their Captivity in Babylon into their own Land, for it is said in the next Verse, The days come, saith the Lord, that they

shall no more say, the Lord liveth which brought us up, &c. but which led the seed of Jacob out of the North Country, and from all the Countries, whither I had driven them, and shall dwell

in their own Land. By this we see, that a Saviour and Deliverer they look'd for, but

such an one as might deliver them from the hands of their enemies, &c.

Turk. Did not Moses write of him, when he speaks of that enmity which God put between the Serpent and the Womans seed, saying, that the Womans seed should break

the Serpents head?

Jew. If you think that Prophecy hath relation to Mahomet, sure it is very far fetched; nor would a reasonable man (as I conceive) expound it otherwise, than that the Serpent

should be in subjection to man, and that there should be a perpetual enmity betwixt them, which should excite the children of men, to endeavour their destruction where-

ever they met them. This I conceive to be the sole intent of that Curse upon the Serpent, and no other; and thus likewise we see daily put in execution. Nevertheless I

have known some ingenious men wonder, why the whole species should be cursed for the Devils assuming their shape upon himself, which was no act nor crime of theirs; however the Lord hath done it, and 'tis marvellous in our eyes.

Turk. The next Text of Scripture which seems to make for Mahomet, is Gen. 22. 17. where in the Oath made to Abraham, when he commanded him to go to the Land of

Canaan, as also Isaac and Jacob, ch. 26. 3, 4. 28. 13, 14. It is said, that in their seeds shall all the Nations of the Earth be blessed; which words are thought to point at Ma-

homet. Also when it is said, Gen. 12. that he should be a blessing, and in him should all the Families of the Earth be blessed: Again, that Abraham (Gen. 18. 18.) should be a

great and mighty Nation, &c. which Prophecy seems to mark out the great and large extent of the Mahometan Religion and Empire.

Jew. In the time that Solomon reigned over the house of Israel, was the seed of Abraham a great and mighty Nation, 1 Kings. 3. 8, 9. So as then it is probable this Oath or

promise was fulfilled, according to the 7. 14. 17. Again, the same thing was promised to Jacob, as you make it appear, not in his seed only, but in him and his seed, &c. To

which purpose we read, that Laban was blessed for Joseph's sake, and that the Lord blessed Joseph's house, and all that he had, for Joseph's sake. And indeed did I not

think that this promise of the Nations being blessed in Abraham in his seed, had reference to him or his seed, as a mighty Nation, I should conclude that it had been fulfilled, when there came people from all Countries to buy Corn of Joseph. Now what the

blessing was that Abraham's seed should enjoy, see Deut. 28. from the beginning of the 15th Verse, also the 33d. Chapter throughout.

Turk. What say you to that Prophecy in Gen. 49. 10. which says, The Star of Jacob shall not depart from Judah, &c. till Shiloh come, and so on, shall the gathering of the people be for by Shiloh I understand Mahomet.

"*Jews*. From what ground you can extort that Interpretation, I understand not; but
 "this I am sure of, that the Table which is said to contain the true signification of the *Heb.*
 "*brew, Chaldee, Greek and Latin* words, printed in the year, 1608. as indeed all other
 "Expositors, Englisheth *Shiboleth*, dissolving, or destruction; and this was *Jacob's* meaning,
 "and that the Government should not depart from *Judah*, till dissolving come, that is,
 "Destruction, as *Isaiah* afterwards foretold, *Numb.* 24. 24. for Dissolving and Destruction
 "on is there the same."

"*Tim.* Well Sir, I find you have made it your business to study these points more than
 "ever I did, therefore not being Book-learned my self, we will (if please you) adjourn
 "this Dispute till the Afternoon, when I will bring with me a learned Christian to enter
 "Combat against you, and if you can convert him, you shall have me into the Bargain.
 "Adieu my dear Rabbi."

"Now the *Jews* (however a credulous people) would never hear a man pretend to prophesie, but did always require a Sign of him: First, Because in so doing, they imitated their faithful Father *Abraham*, who did the like, as we read, *Gen.* 22. and *Gideon* *Judg.* 6. and *Ezekiel*, 1. *King.* 20. Secondly, 'Twas the manner of the Prophets to confirm what they spoke in the Name of the Lord by a Sign, witness *Exod.* 16. 4. and *Exod.* 16. 16. & 2. 8. the 1. *Sam.* 10. 1, 3, 4. the 1. *King.* 13. 3. &c. Thus *Moses* and *Aaron* said to the Children of *Israel*, *At Even shall ye know that the Lord hath brought you out of the Land of Egypt, and in the morning shall ye see the glory of the Lord;* viz. when the Lord shall give you in the evening Bread to eat, and in the morning Flesh to the full. And this I conceive was the reason why the *Jews* required a Sign, as 'tis written, *Job.* 6. when the *Jews* ask'd him, What Sign he shew'd to prove himself to be sent from God; as the Prophets of old did, saying, *Our Fathers did eat Adams in the Wilderness;* &c. To set up for a Prophet, the chief thing necessary is a lively strong Fancy and Imagination. They who have the strongest Imagination, are least apt to understand things clearly; as on the contrary, they who have more Understanding, and chiefly esteem that, retain the imaginative power discreetly, as it were with a Bridle, not to confound the Imagination with the Intellect: wherefore they who study to find out the wisdom and knowledge of things Natural and Spiritual, from the Writings of Prophets, are mistaken. All Prophets have express'd things Spiritual by Corporal, making God like our selves, knowing this to be more natural to our Imaginations, for that there is nothing in the Understanding, which is not first in the Senses. Thus we see *Michajah* makes God sitting. *Daniel* makes him an old man cloath'd with a white Garment; *Moses* makes him walk in the Garden in the cool of the Evening, as also ask *Adam*, *Where art thou?* *Ezekiel* makes God a Frier; Those who were with Christ, made the Holy Ghost a Dove; The Apostle made it consist of Fiery Tongues; And last of all St. *Paul* represents God as a great Light. *Spinosa* (in his *Ingenium Tractat. Theolog. Politic.*) observes, that the Signs given of the Prophets, were according to the capacity of each particular Prophet, and therefore they varied in them all, according to their several humours, and temperament of their Bodies. If the Genius of the Prophet was merry and cheerful, his Revelations were always of Peace, Victory, and things that produce Mirth; on the contrary, if he was melancholy and splenatick, he reveal'd nothing but Wars, Miseries, Pestilences, Overthrows, and the like. Also if the Prophet was a man of Elocution, he receiv'd the Dictates of God in an elegant style; and so the contrary, if he was uneloquent. The same Rule may likewise be observ'd in their Revelations or Visions: thus if the Prophet had receiv'd a Country Education, his Visions were most of Cows and Oxen; if he was a Souldier, his Visions were of Armies, Wars, Battels, Sieges, and the like; if a Courtier, of Princes, Palaces, &c. As we see to the *Magi* (whose chief Study is Astrology) was therefore reveal'd the Nativity of Christ, from an imagination of a Star arising in the East, *Mat.* 2. Now to justify the premises, you may read, that when *Moses* was angry, God reveal'd unto him, that dreadful destruction of the First-born, *Exod.* 12. 4, 5. When *Jeremias* was sad, and troubled with a *Tedium vite*, he prophesied of the Calamity of the *Jews*. Also *Adicham* never foretold any good to *Ahab* throughout his whole Life, but always evil, whereas other more cheerful Prophets told him otherwise, *2 Chron.* 18. 7. Also you may observe how the style of the Prophetes varied, according to the Eloquence of the Prophet that deliver'd them, if you compare the tough style of *Ezekiel* and *Amos*, with those eloquent Writings of *Esaias* and *Nahum*, and so of the rest.

rest. All which being well consider'd, it will soon appear, that God had no peculiar style of expressing himself, but only according to the Learning and Capacity of the Prophet he spoke to.

We find in *1 Kings* 22. 19, 20, &c. it is said, that *Micaiab* saw God sitting on his Throne, and all the Host of Heaven standing on his right hand and on his left; and that after debate had concerning *Ahab*, God sent a Lying Spirit into the Prophets of *Ahab*, perswading him to go up to *Ramoth Gilead*, to the intent he might fall and perish there. Upon which, I have heard this wicked Syllogism rais'd: Whatsoever God commandeth, is good, just, and fit to be done; but God commanded a Lying Spirit, in the manner above-recited; ergo, it is good, just, and fit to be done. Here the *Major* is unquestionably true; but concerning the *Minor*, much may be consider'd. First, whether *Micaiab's* single Testimony concerning this Vision, could bind his Auditors to an undoubted belief thereof, in a point so unusual that no other History can parallel it. Secondly, that this his Testimony, for inducing us to believe that God sat on a Throne, having a right hand and a left, is contrary to the notions we have of Gods Infinity, even by our Divines own confession. Thirdly, that he sent a Lying Spirit in the manner aforesaid; since it seems inconsistent not only with his attribute of Faith, but also of his Goodness. Besides, I conceive my self bound to believe, that God had many other means to destroy *Ahab*, then in such an oblique way as this. I would gladly know therefore, whether the *Minor* may be reputed of equal validity and force with the *Major*, for framing a good Conclusion to this Syllogism? It may be answer'd, That we find (in the Book of *Judges*, ch. 9. 15. & *Isa.* 19. 14.) something to this purpose in the point of Gods employing wicked Spirits: which also will not seem so strange, if we consider, that in some cases God may employ them as his Ministers, for the execution of Justice, as the Prince does the Hangman, for the punishment of Malefactors. But as concerning the particular of *Micaiab's* saying, that he saw God sit on his Throne, and that the Host of Heaven was on his right hand, and on his left, unless it be taken otherwise than in a literal sense, I hope I may (without offence) so far declare my self, as that I should not easily give the *Minor* in the balance of Reason at least, an equal poize with the certainty of the *Major*, unless our Divines help it out with some Allegorical Interpretation. Especially when I consider'd, that the narrative part of *Micaiab's* Vision (as was said before) depended only on his single Testimony, and seem'd to be approved of no otherwise, than by one single event in the fall of *Ahab*, which in a Battel might yet happen upon many occasions. Others, and particularly the Adversaries of our Faith, will more boldly object, that *Ahab's* Prophets being confident, that the Armies of *Judah* and *Israel* when join'd together would get the day, perswaded the King to fight, whilst themselves according to their usual manner, stay'd at home and prayed; and that it was not unlikely that all things might come to pass as they did, without God's sending a lying Spirit into the mouths of *Ahab's* Prophets. And finally, because God had so many ordinary ways to procure *Ahab's* distraction, they would say, that it seems incongruous for the divine Wisdom and Goodness to choose this. For which, and many other Reasons also, if they rejected not the narrative part as improbable, they would however not allow it to go in equal balance with the *Major*. Nevertheless in this, as in all other controverted points, it were good to consult our Divines, before any thing be determined. Now the Reason why many false Prophets have deliver'd most of their Precepts Enigmatically and Parabolically, is either upon the same account as the *Heathens* did their Oracles, that they might be expounded several ways, according to several Interests, and so likely to speak truth one way or t'other; or else that some might get their Living by expounding them, knowing that all who live upon their Doctrine, will not fail to speak well of the giver of it, as we see by *Mahomet's* Priests. Prediction or Prognostication are in a manner the same with Prophecy, differing only as Credulity and Faith, whereof the former is usually applied to temporal things, and the latter to things divine. Now Prognostication is thought by many to be but a happy guess, which from the vast experience of what is past, directs its Prospect to judge of things to come, when meeting with the same actions and circumstances, as in former times, (also well knowing that mankind ever was, is, and will be the same, and subject to the same Passions) they have reason to expect the like success for the future. Now of all sorts of Prophecies, those which respect general Things, and remote Times,

Times, are most of all to be suspected: To foretell that such a Kingdom shall be invaded, or embroiled in Wars, as (were we now at Peace throughout the whole World) to prophesie that there should be great Wars between the French and the Spaniards, or that in time the Mexican and West Indian Islands should be torn from the Dominion of Spain, that such an Empire should be destroy'd, such a Country infected with the Plague, or such a great City ruin'd, are things that require little Art or skill; for that unless some time be limited wherein these things should happen) such a Prophecy can never be proved false, until it be fulfill'd, which in all probability (if they be any of the forementioned things) will come to pass once in a thousand years. Again, To prophesie of the end of this World, or of the other World, (without some divine confirmation by a Miracle) renders the truth of such a Prediction very uncertain, and makes men jealous that the Prophet spoke of so remote a time, and laid the Scene of his Prophecy at such a distance, only that he might not live to see himself contradicted, well knowing, that whilst the World endured, no man could disprove him.

*Car Menes fides prophecia non facit: ut ne
Anno oblitus mundum argueret? Sapientia Owen upon Napier.
Præter, ubi gloriatur de mundi fine, ubi
Lest one you of a you should be prov'd a Liar.
Tua misere fides.*

Prognostications and Prophecies do often help to further that which they foretell, the silly people wilfully running into such a predicted Fate, as if inexorable, because foretold: Again, others as craftily may endeavour to fulfil a Prophecy which is to their advantage, so that the first Prophecy may produce a second Prophet: as some of the Ancients receiv'd their titles of Wise, only from the Oracles. But without some of these helps, you will find little more credit to be given to Prophecies, (except the Sacred ones) than to our common Almanacks, of which, as *Menagius* observes, where they say warm, should you say cold; and in lieu of dry, moist; ever setting down the contrary of what they foretell. Were I to lay a wager of one or t'others success, I would not care which side I took; except in such things as admit no uncertainty, as to promise extreme heat at Christmas, and exceeding cold at Midsummer, &c.

*Prudenti semper temperat exitum
Caliginis hæc præteritæ Dæm,
Rideatq; mortalis ævæ
Fastigiosus.* Horat. lib. 3. Od. 29.

For my part, this ignorance of my own Destiny, I look upon to be one of the greatest blessings Almighty God hath bestow'd upon me. I would not know the time or manner of my death, for the World: If I knew the time, I might not (as perhaps I now may) live with that joy, content and pleasure, till the very hour before my death; nay it might then be irksome to me some years before it happen'd, when I could positively say, on such a day, in such a year, and such a month, I must certainly dye: so that the uncertainty of the time, doth in some measure extenuate the certainty of the suffering. Neither would a certain knowledge of the manner and place of my death, be less irksome to me: for if I knew it was to be by some fall out of a Coach, or off from a Horse, it might disable me from travelling either way, lest the first time I rid so, might prove the fatal hour. Again, if I knew I should dye at such a Relations House, this might terrify me from visiting him, for fear of making his Habitation my Sepulchre. So that the All-wise disposer of all things, who doth nothing in vain, hath for the good of mankind conceal'd this prescience from us.

[3] *Eretrians*: were the Inhabitants of *Eretria*, which was a famous City of *Eubœa*. They are said to take their name from *Eretrius* the Son of *Phaon*. *Herodotus* (lib. 6.) speaking of these *Eretrians*, says, that *Darius* and *Artabarnes* being arrived in *Asia*, took these *Eretrians* Prisoners, and sent them away captive to *Susa*, for that they had exasperated *Darius* in making War upon him without any provocation: where being presented before *Darius*, he planted them at *Auderis* in *Cissia*, about 216 furlongs distant from *Susa*.

[4] *Darius*; This *Darius* was the Son of *Hystaspes*, who got the Crown of *Persia* by the Neighing of his Horse at Sun-rising: (for his Groom *Oebares* having the Night before let his Horse cover a Mare at that place) the Horse was no sooner brought thither the next morning, but he immediately fell a Neighing in remembrance of his past pleasure, and by that means won his Master the Crown after the death of *Cambyses*. He married *Atossa* the Daughter of *Cyrus*, for the strengthening of his Title. He recover'd *Babylon* by a Stratagem of *Zopyrus*, one of his Noblemen, who cutting off his own Lips and Nose, and miserably disfiguring himself, got in with the *Babylonians* to be their Leader against the Tyrant his Master, who as he pretended had so marry'd him; which done, he betray'd to his Master *Darius*. After this, he march'd against the *Scythians*, who in derision presented him with a *Bird*, a *Frog*, a *Moose*, and *Five Arrows*, which by Hieroglyphical interpretation signified, that if the *Persians* did not speedily depart from them, flying as Birds in the Air, or ducking themselves as Frogs in a Marsh, or creeping as Mice into Holes, then they should have their Arrows in their sides to send them packing; which was soon done with shame. Upon his being defeated by the *Scythians*, the *Greeks* rebell'd against him, and were subdued; which encouraging him to think of conquering all *Greece*, and thereupon marching with 600000 men against it, he was shamefully overthrown by *Artabazus* the *Armenian*, who brought but 10000 against him, in the Field of *Marathon*, and register'd (as *Plutarch* saith) by almost 300 Historians. In this Fight *Themistocles* the *Athenian* gave sufficient proofs of his valour; wherein also one *Cynaris* (a common Souldier) was so fierce, that when both his hands were cut off, he fasten'd his Teeth upon a flying Ship of the *Persians*, as if he meant to stay it. Afterwards, *Darius* thinking to repair this ignominious loss, the Rebellion of the *Ethiopians*, and quarrel between his Sons for the Succession, brought him to his end: for *Artabazus* his eldest Son claimed it as Heir, but (in regard he was born whilst his Father was but a Subject) the younger Son *Xerxes* carried away the Crown, he being Grandchild to *Cyrus* by *Atossa*. Of this Prince you may read at large in *Herodotus*, lib. 3, 4, 5, 6. also in *Justin*, lib. 1, 2. in *Valerius Maximus*, *Ellian*, and others. He began his Reign *An. Mund.* 3431.

[5] *Eubaea*; an Isle in the *Aegean Sea*, on the side of *Europe* over against *Chios*; it is sever'd from *Achaia* by a little *Euripus*: by the Ancients it was sometimes called *Macra*, *Macris*, *Chalcis*, *Chalcodontis*, *Asopus*, *Oceus*, *Ellopia*; and by *Homer*, *Abantis*; and the Inhabitants, *Abantes*: It is now called *Negroponte*, or *Egriponte*; and by the *Turks* (who won it from the *Venetians*, *An. Chr.* 1478.) *Egriboz*, and *Eumys*.

[6] *Clazomenian Sophist*; so called from *Clazomena*, a City of *Ionis* in *Asia*, built by *Paralus*; it was afterwards called *Gryna*; it lies near *Smyrna*. This *Clazomena* was the Country of *Anaxagoras*; it borders upon *Colophon*.

[7] *Sophist*; a *Sophism* is a cunning evading Argument, or Oration; in Logic it is when the form of a *Syllogism* is not legally framed, or false matter introduced under colour of Truth: whence a *Sophist* is in plain *English* but a subtle Caviller in words. Thus we read that *Protagoras* (the Disciple of *Zeno*, as also of *Democritus*) wanting Solidity, endeavour'd to be Subtle, and coming short of a Philosopher, set up for a *Sophist*.

[8] *Nomades*; were a certain people of *Scythia Europea*, said to be descended from those that follow'd *Hercules* in his Expedition into *Spain*; *Salust.* They were called *Nomades*; *nomos* & *stom*; that is, a *pasture*, in that they spent their time chiefly in feeding Cattel, and lying amongst them. *Dionys. vers.* 186.

Also *Virgil* mentions the same, *Æn.* lib. 4. & 8. They are also thought to be people nigh *Polonia*, and *Russia*; as likewise of *Nomidia* in *Africa*, otherwise called *Egyptus*, and *Nomida*. Also people of *Asia*, by the *Caspian Sea*, now call'd *Dac*, and *Parus*.

[9] *Caphareus*; a high Mountain of *Eubaea* towards *Hellepont*, by which place the *Greek Navy* were fore afflicted for the death of *Palamedes*, (Son of *Nauplius*, King of that place) who was slain by *Ulysses*. *Homer* (*Odys.* 4. 11.) and *Ovid* (*Met.* lib. 14.) represent to us a famous Shipwrack which the *Greek Navy* suffer'd in their return from *Troy*:

Euboea cautes, ultorque Caphareus. Virg. Æn. 11.

[10.] *Forum*, So call'd by the *Athenians*, was a Market place, at *Corinthian Hall*, where they kept their Courts of Judicature.

[11.] *Xerxes*, This *Xerxes* was the Son of *Darius Hystaspis*, who (in the third year of the third Olympiad) succeeded his Father to the Crown, and was the 4th King of the Empire, drawing his Title thereunto from Cyrus his Grandfather, by the side of his Mother *Cyrene*. Now his Father *Darius* having at the time of his death prepared all things in readiness for a War with the *Egyptians*, his Son *Xerxes* had nothing left to do but to begin his Match; wherefore his first Expedition was against the rebellious *Egyptians*, (who had revolted from his Father) wherein proving successful, he returns, and makes that great Feast mention'd in the Book of *Esther*, who becomes his Queen in place of *Pastis*. His second Undertaking was to revenge his Fathers Quarrel upon *Greece*, against which he is said to have led the most numerous Army that ever was yet heard of, consisting, as *Strabo* writes, of 1700000 Foot, and 80000 Horse, besides Camels and Chariots; *Diodorus* writes of 800000 Foot; *Thucydides*, *Plutarch*, and *Orosius*, mention 1000000 in all, also 1200 Ships of War; all which numerous Army was entertain'd by one *Pythias* at *Sardis*, who besides presented *Xerxes* himself with 2000 Talents in Silver, and in Gold four millions. Now having from *Sardis* sent into *Greece* to demand Earth and Water, in token of subjection, he afterwards march'd from thence with his Forces, making Mount *Acher* an Island for the convenient passage of his Fleet, also passing his Army over the *Hellepont* by a Bridge of Boats; which Bridge happening one time to be broken by a great Tempest, his pride and folly was so great, that he commanded 300 stripes should be given to the Sea, as also a pair of Fetters to be cast into it, in token of Servitude; and causing the Heads of the Workmen to be chop'd off, order'd other Bridges to be made. Soon after this *Xerxes* lost 20000 of his Army at *Thermopylae*, by the opposition of *Leonidas*, and 300 *Lacedaemonians*; upon which follow'd (as one misfortune seldom comes alone) a defeat of his Navy at *Artemisium*, in the Straits of *Rebus*. This was also seconded with another overthrow by *Themistocles*, at *Salaminie*; as also by another from *Perseus*, had against *Xerxes*'s General and Favourite, *Artabanus*, at *Plataea*; as also by the great rout which *Demophilus* the *Athenian*, and *Kamissus* the *Lacedaemonian* Admirals, gave his Fleet the same day by Sea, near *Mycale*, a Promontory in *Asia*. All which happening together, so terrified this mighty Tyrant over both Sea and Land, that he was forced to return towards his own Country over the *Hellepont*, in a small Cock-Boat, where after his sacrilegious assaulting the Temple of *Delphos*, and barbarous dealing with his Brother, and his chaste Wife, for their opposing his incestuous designs, as also prostituting himself to all villainy and baseness, he was at last treacherously slain in his Bed by his Uncle *Artabanus*, leaving his Son *Artavercus* (whom he had by his Queen *Esther*) to succeed him, *Annals*, 187.

[12.] *Darius*, was a *Persian* King, that lived in the Reigns of the Emperors *Tiberius* and *Claudius*; he was the present King of their Country when *Apollonius* was amongst them.

CHAP. XVIII.

How great the Walls of Babylon were; Also concerning the River *Euphrates*, and the large Bridge over it; Likewise of the stately Palaces, Lodgings, and other things therein, together with something of the colour of the Saphir; and concerning the Magicians.

A For the Deeds of *Apollonius* in Babylon, and what things there were remarkable, I had the brief Account of the same. In the first place they report, that the Walls of Babylon are so great, that they are the farthest in compass; the height one Acre and an half; the breadth little less than an Acre;

* Semiramis.

* Opyria is generally render'd two Fathoms, as I have done it; however Hesychius renders it six cubits; but Salmasius corrects him, and saith, it signifies four cubits

* A Bird with a wry Neck

Across the River Euphrates was a Bridge, the middle of the City, where which is made an admirable Bridge, joining so as it cannot be perceived. The Royal Palaces stand on each side the River; for it is reported, that a [1] Woman of the Median Race, who sometimes reign'd in Babylon, did make a curious Bridge over the River, the like whereof was never seen in the World; for she caus'd Stones, Brass, Bitumen, and all other materials requisite for the joining things in Stone, to be brought to the River side, and so turn'd the course of the River into the River, when having dried up the Channel of the River, and digg'd a Trench of 1000 Fathoms deep, she afterwards artificially cover'd it, that there might be a passage thence to the other side of the River, from the two Palaces that stood on each side of the River, the height of the Arch being equal to the bottom of the Channel. Thus the foundation of the Walls and the hollow Trench went on; but the Citizens requiring Water to perforce it, and make it firm, the Euphrates was let in over the moist Road, and so the Bridge was finish'd. The Palaces are cover'd with Brass, and glister with it; also the Chambers both of Men and Women, together with the Porches, are adorn'd, some with Silver, some with Tapistry of Gold, and some with beaten Gold, instead of Pictures. Their Hangings are also adorn'd with Greek Stories, so that in every place you may behold [2] Andromeda, [3] Amy-mone, and [4] Orpheus; for the Inhabitants take great delight in Orpheus, admiring his Turban and Slaves; as for the children of Musicke and Poetry, they were little taken therewith. You might there likewise behold [5] Darius drinking Nectar out of the Sea, and Artaphernes besieging Eretria, together with all the [6] Victories of King Xerxes. Nor were Athens and [7] Thermopylae left out, together with the more proper Acts of the Medes, their drying up the Rivers, making a Bridge over the Sea, and cutting through Mount [8] Atlas. They further report, that Apollonius came into a Chamber, which had a Roof in form of an Arch, resembling Heaven, cover'd with Sapphire stone, which stone is sky-colour'd like the Heavens; also in this Room stand the images of their reputed Gods, an imitation of Gold and Silver. Now this is the place where the King stretch'd in Judgment, there being down from the Roof four golden Birds called Torquilles, representing the Goddies of Vengeance, and admonishing the King not to elevate himself above the condition of men. It is said, that the Magicians, when they first came into the Chamber, commanded those Pictures to be made, calling them the Images of the Gods. As for the Magicians that are there, Apollonius saith, that which he said he thought sufficient, saying, that he convers'd with them, and taught them many things, as also learnt some things of them. But Damis saith, that he knew not what discourse he had with the Magicians, in that Apollonius forbade him to go along with him when he was going among them. Howbeit Apollonius was accustomed to confer twice every day with the Magicians, namely, at mid-day, and about mid-night; so that Damis once asked him, what the Magi were? To whom Apollonius reply'd, that they were vulgar wise men, though not wise in all things. But of these things more hereafter.

Illustrations on Chap. 18

[1] **W**alls of Babylon: Nimus the Husband of Semiramis being dead, and the Empire left solely to her possession, she being a Woman of an high spirit, desires nothing more than to surpass her Husband Nimus in Glory; for the accomplishment whereof, she first resolves to erect a magnificent City in the Province of Babylon, (called at this day Babil) and for that purpose having assembled the best Architects from all parts

parts of the World, as also made provision of materials requisite for so great a Fabrick, she employs three millions of men about it, which she had summon'd together from all parts of her Dominions; and that it might be the sooner built, dividing it into several Furlongs, she committed the care of each particular Furlong to some one of her Confidants, supplying them continually with money wherewithall to defray charges. This City was founded (as *Philostratus* here writes) on each side the River *Euphrates*, which ran through the midst of it: the Walls wherof were in circuit 22 Leagues and an half, (as *Diodorus* tells us) all planted thick with high Turrets; and the breadth of them such as six Chariots might pass abreast on them, besides their height almost incredible, if you will believe *Ctesias*; but according to others, so broad that two Chariots might go on breast: As for the length, it had so many Furlongs as there were days in the year, their manner being on each day to erect a Furlong of Wall, saith *Diodorus Sic. lib. 3. ch. 4.* *Herodotus*, *Pliny*, *Solinus*, and our *Philostratus* say, that these Walls of *Babylon* were 480 Furlongs in compass, being situate in a large four-square Plain, environ'd with a broad and deep Ditch full of Water; *Strabo* saith, the compass of the Wall was 380 Furlongs, and *Curtius* will have it but 378, wherof only 90 Furlongs inhabited, and the rest allotted to Husbandry. Again, Concerning the thickness and height of the Walls they also disagree: The first Authors affirm the height 200 Cubits, and the thickness 50, and they which say least cut off but half that sum, so that well might *Aristotle* esteem it rather a Countrey than a City, being of such greatness, that some part of it was taken three days by the Enemy, before the other heard of it. *Lyranus* out of *Jerem* upon *Ezra* affirmeth, that the four-squares thereof contained 16 miles apiece, wherein every man had his Vineyard and Garden to his degree, wherewith to maintain his Family in time of Siege. The Fortresse or principal Tower belonging to this Wall, was (saith he) that which had been built by the Sons of *Noah*; and nor without cause was it reckon'd among the Wonders of the World. It had an hundred brazen Gates, and 250 Towers. This Bridge which *Philostratus* mentions, was 5 Furlongs in length. The Walls were made of Brick and Asphaltum, a shiny kind of Pitch which that Countrey yieldeth. She built two Palaces, which might serve both for Ornament and Defence: one in the West, which environed 60 Furlongs with high Brick Walls, within that a less, and within that also a less Circuit, which containeth the Tower. These were wrought sumptuously with Images of Beasts, wherein also was the game and hunting of Beasts display'd; this had three Gates. The other in the East, on the other side the River, contain'd but 30 Furlongs. In the midst of the City she erected a Temple to *Jupiter Belus* (saith *Herodotus lib. 2.*) with brazen Gates, and four-square, (which was in his time remaining) each square containing two Furlongs, in the midst wherof is a solid Tower, of the height and thickness of a Furlong, upon this another, and so one higher than another, eight in number. In the highest Tower is a Chappell, and therein a fair Bed cover'd, and a Table of Gold, without any Image. Neither (as the *Chaldean* Priests affirm) doth any abide here in the night, but one Woman, whom this God *Belus* shall appoint; (and she I presume a very handsome one, because his Priests had the custody of her;) some say the God himself us'd to lye there, which Report I conceive was given out only to make way for such another Story, as was that of *Pandora*, in the Temple of *Isis*, (recorded by *Josephus*, and which I shall mention hereafter at large) where if she was modest, they lay with her in the dark, and heightened her fancy with the conceit that 'twas God *Belus* himself had gotten her Maidenhead; and if she happen'd to conceive, her glorious issue was honour'd with the title of a young *Jupiter*. But to proceed: *Diodorus* affirms, that in regard of the exceeding height of this Temple, the *Chaldeans* us'd thereon to make their Observations of the Stars. He also addeth, that *Sennacherib* plac'd on the top thereof three golden Statues: one of *Jupiter*, 40 foot long, weighing a 2000 *Babylonian* Talents, till his time remaining; another of *Osiris*, weighing as much, sitting in a golden Throne, with two Lions at her feet, and sust by her side many huge Serpents of Silver, each of 30 Talents; the third Image was of *Jane* standing, in weight 800 Talents, her right hand held the Head of a Serpent, and her left a Scepter of Stone. To all these was in common one Table of Gold, 40 foot long, in breadth 12, in weight 50 Talents; also two standing Cups of 30 Talents, and two Vessels for Perfumes of like value; likewise three other Vessels of Gold, wherof one dedicated to *Jupiter* weigh'd 2200 *Babylonian* Talents; all which Riches the *Persian* Kings took away, when they conquer'd

quer'd Babylon. Of this see more in *Herodotus*, lib. 2. *Pliny*, lib. 6. ch. 26. *Solinus*, ch. 60. *Diodor. Sic.* lib. 3. ch. 4. *Strabo*, lib. 16. *Quint. Curtius*, lib. 5. *Aristot. Polit.* lib. 3. ch. 2. *Daniel* 4.

[2] *A Woman of the Median Race*; who this Woman was, is already expounded by *Herodotus*, when speaking of the Kings of Babylon, he saith, there were many Kings who contributed to the adorning of Babylon, both in its Walls and Temples, and amongst them, two eminent Women, whereof the first was called *Semiramis*, who reign'd five Ages before *Nisocris*, the other, and from a Level raised a most magnificent and stupendous Wall, which encompassing the City round, did very much preserve it from those frequent inundations of Water, wherewith it was before infested. *Herod.* lib. 1. Likewise *Ovid* confirms the same, saying,

Coctilibus Muris cinxisset Semiramis urbem.

Concerning the Original of *Semiramis*, Historians vary: *Resnaisius* (in his *Synagoge Heroico*, p. 47.) will have her to be the Daughter of *Sem.* But *Diodorus Siculus* writes, that she was born at *Ascalon*, a Town in Syria, and presents us (lib. 3. ch. 2.) with this Fable of her Original: There is (saith he) in Syria a City named *Ascalon*, and not far from it runs a Lake well stored with Fish, near unto which stands the Temple of the Goddess *Dercete*, who having the Face of a Woman, is all over her Body like a Fish; the occasion whereof, is by the Inhabitants fabulously related to be thus; viz. that *Venus* meeting one day with this Goddess *Dercete*, made her fall in Love with a beautiful young man, that sacrific'd unto her, who begot on her a Daughter; but the Goddess ashamed of her misfortune, banish'd the Father from her sight, and expos'd the Child in a desert place full of Rocks and Birds, of whom by divine providence the Child was nourish'd. Yet however the Mother being conscious to herself of what she had done, went and drown'd her self in the Lake, where she was metamorphos'd into a Fish; for which very reason the *Affricans* have (says *Diodorus*) even to our time abstain'd from eating those kind of Fishes, adoring them as Gods. Furthermore they tell another miraculous Narration, viz. that the Birds sustaining the Child on their wings, fed her with Curds, which they stole from the Shepherds adjoining Cottages; and that when the Child was a year old, in regard that she then stood in need of more substantial meat, they nourish'd her with Cheese taken from the same Cottages, which the Shepherds having discover'd by the continual pecking of their Cheeses, they soon found out the Child which they had educated amongst them, and afterwards for her excellent beauty presented her to *Simoon*, the King's Superintendent over the Shepherds of that Province, who having no Children of his own, with great care educated her as his own Daughter, calling her *Semiramis*, after the name of those Birds which had fed her, and which in the Syrian Tongue are so called, and were from that time adored by the Inhabitants of that Countrey as so many Gods. And this, saith *Diodorus*, is the account which Fables give of *Semiramis's* Birth, which, as *Sabellicus* observes, very much resembles the Fictions which Posterity invented of *Cyrus* and *Romulus*, not to mention the true and sacred Narrative of *Moses*. Now *Semiramis* surpassing all other Virgins in beauty, and being then marriageable, *Menon*, the Governour of Syria, (who had been sent by the King to take an account of his Cattel, and residing at *Simoon's* House) fell in Love with her; and married her; then carrying her back with him to the City of *Nisibis*, he there had two Sons by her, *Japsius* and *Idaphes*. Now her beauty did so totally influence *Menon*, that wholly resigning up himself to *Semiramis*, he would do nothing without her advice. But Fortune (who envies nothing so much as the happiness of Lovers) would not permit them long to enjoy this mutual and calm satisfaction; for the Prince is engaged in the Fields of *Adars*, and the Subject must not lye sleeping at home in the Embraces of *Venus*: King *Menon* is storming the City *Babylon*, and *Menon* his Officer must no longer absent himself from the Camp. Therefore leaving *Venus* for *Adars*, his *Semiramis* for the War, *Menon* goes away to the King, who was then besieging *Babylon*; where he had not continued long, but impatient of his Wifes absence, he sends for *Semiramis* to accompany him in the Camp. Thereupon, she being a most prudent Woman, and endued with more courage than is usually found in that Sex, making use of this opportunity of showing her extraordinary virtue, undertakes the Journey, in obedience to her Husband, notwithstanding it was long and tedious. But to render it the less difficult, she unites her self

self in such a Garment, as she might pass either for Man or Woman upon occasion, and which would not only protect her from the heat of the Weather, but was withall so light, as it could no ways incommod her, in case of any Action; which Habit was so generally approved of, that first the *Affrians*, and afterwards the *Perfians*, (when they possess the *Armenick Empire*) did for a long time use no other than this *Armenian* Garment. Now in this Dress she arriv'd *incognito* at the *Affrian* Camp, where having observ'd the posture of the Siege, as also the situation of the City, she discover'd that the Castle (naturally strong, and difficult of access) was therefore neglected, and unprovided of men for its Guard, the *Bactrians* at that time being wholly employ'd in defending the Outworks of the City, which the *Affrians* only assaulted, as looking upon the Castle impregnable. Whereupon *Semiramis* having privately made this observation, select'd out of the whole Army a Detachment of such men, as were best skill'd in climbing up steep Rocks and Mountains, who with much difficulty ascending up thorow the rough and narrow passages, made themselves Masters of one part of the Castle, when to amaze the Enemy, she makes a dreadful noise, withall giving notice to the Besiegers that the Castle was taken; whereat the Besieged within were so terrified, that evacuating themselves, they abandon'd the defence of the Town, and attempted nothing more but the saving of their own Lives by flight. The City thus taken, and *Semiramis* discover'd, all persons were in admiration of her heretick Vertue and Beauty; in so much, that King *Ninus* himself (who is call'd in the Scripture, *Assur*) falling desperately in Love with her, did first by fair means require her Husband *Adonis* to resign up his Wife to him; which he refusing to do, the King at length threatned him with the loss of both his Eyes: to prevent which Torment, *Ninus* (desiring of Evils to choose the least) did with his own hands strangle himself. Hereupon the King married his Widow *Semiramis*, by whom he had one Son called *Ninus* the second, or *Ninias*; and soon after died, leaving the Government both of his Son and Kingdom to *Semiramis*. There are various Reports concerning this *Ninus's* Death; for some with *Ovidius* and *Resnais* will have it, that he died of a Wound receiv'd by a Dart in the *Bactrian* War; but *Diodorus* tells us, that the *Athenians* and other Historians affirm, that *Semiramis* presuming upon the influence of her Beauty, requested *Ninus* that she might be invested with the Royal Robes, and rule absolutely but for five days; whereunto he assenting, she after having made experiment of the Fidelity and Obedience of some of her Guards, commands them to imprison the King her Husband, which immediately they perform'd, and by this means she assum'd the Government of the Empire. Herewith likewise both *Julius* and *Plutarch* agree, differing only in these Circumstances, that whereas *Diodorus* saith, she imprison'd him, they affirm, that she kill'd him: also whereas *Diodorus* and *Julius* write, that she requested to rule five days, *Plutarch* says, her petition was but for one day. Now for *Semiramis's* Government after her Husband's Death, *Julius* gives us this Account of it; That *Ninus* himself being slain, and his Son *Ninus* but young, *Semiramis* not daring to commit the Government of so great an Empire to a Boy, nor openly to exercise the Command of it her self, (so many and so powerful Nations being scarcely obedient to a Man, would be much less to a Woman) did counterfeit her self to be the Son instead of the Wife of *Ninus*, and a Boy instead of a Woman. They were both of a middle Stature, their Voice but soft, their Complexion and Features of Face, as likewise the Lineaments of their Bodies were alike both in Mother and Son: she therefore with Rayment cover'd her Arms and Thighs, putting a Tire on her Head; and that she might not seem to conceal any thing by her new Habit, she commanded the people all to be cloth'd in the same Attire, which that whole Nation have ever since observ'd: having thus counterfeited her Sex, she was believ'd to be a young Man. After this, she made her self famous by great Achievements, by the magnificence whereof, when she thought she had overcome all Envy, she confess'd who she was, and whom she had counterfeited; neither did this detract from the dignity of her Government, but rather increas'd her admiration, that a Woman not only surpass'd her own Sex, but also the bravest of Men, in Virtue. She build'd *Babylon* (as I shew'd before) and being not contented to defend the bounds of the Empire obtain'd by her Husband, she not only made an addition to the same, but also carried the War into *India*, which (besides her self and *Alexander* the Great) never any invaded. At last, when she desired to live with her own Son, she was kill'd by him. Thus far *Julius*, *lib. 1. c. 2. c. 3.* *Strabo*, and others, allow her a more

honourable death, and say, that marching against the Indians with an Army of 400000 Infantry, and 70000 Cavalry, besides 100000 Chariots, she was overthrown by *Saramis* upon the Banks of *Indus*, and there slain; or as some will have it, turn'd into a Dove, *Venus's Bird*: whence the *Babylonians* ever after carried a Dove in their Banners, and worshipp'd her for a Goddess under that shape:

*Quid referam at volles crebras incedit per arbes
Alba Palladis Sancta Columba Syon.* Tibul. 1. 7.

Semiramis first invented Eunuchs: she was a woman of great Lust and Vengery, witness her design upon her own Son, mention'd by *Justin*, *Berosus*, *Diodorus*, *Plutarch*, and *Suidas*. She was one of an unbounded Ambition, as her many Conquests in *Egypt*, *Assyria*, *Arabia*, and *Babylonia* evidence. *Plutarch*, *Orosius*, *Justin*, and *Diodorus*. She had much of Vain-glory in her, as may be seen by her magnificent Structures, amongst all which *Strabo* recites the *Ohelick* of *Babylon*, as the most eminent. *Geog. lib. 16*. She was highly Revengeful, for some report that the reason of her Expedition against *Saramis*, the Indian King, was to be revenged of him for some reflective Censures that he had pass'd upon her Lust. Lastly, she was a woman of great Expedition, as appears by that Story which *Kalistras Maximus* relates of her, saying, that News being brought her when she was a dressing, that *Babylon* was revolted from her, she with half her Hair hanging about her Ears, went immediately to besiege the Town, and totally reduced it, before she gave her self time to finish the dress of her head. *Kal. Max. lib. 9. ch. 3*. She reigned 42 years, as saith *Berosus*, *Diodorus*, *Plutarch*, and *Suidas*.

[3] *Andromeda*, was the Daughter of *Cepheus* King of *Æthiopia*, and of his Wife *Cassiopeia*. This *Andromeda* was for the Pride of her Mother *Cassiopeia*, (who presumed to contend with the Nymphs for beauty,) condemn'd by advice of the Oracle to be bound to a Rock, and expos'd to the mercy of a Sea-Monster, which *Neptune* (out of anger to *Cassiopeia* for her presumption in contending with the beautiful *Nereides*) had sent to infest that Country, devouring both Men and Cattel. From this Monster *Andromeda* being afterwards freed by *Perseus*, as he was returning into his own Country, she married him. The Fable further says, that after her death, *Andromeda* was placed among the Stars, by the benignity of *Minerva*; and that (according to the Astrologers) the influence of her Constellation is malign, denoting Imprisonment and Banishment:

*Andromede monstris fuerat abroata marinis,
Hæc eadem Petsei nobilis æquoribus.* Propert. lib. 2.

Upon this subject of *Andromeda*, *Euripides* wrote that most excellent Tragedy, whereof *Athenians* so much boasted, an Episode out of which *Alexander* sung in the last Banquet of his Life: This Tragedy wrought wonderful effects in the City *Ardara*, when it was Acted there by *Archelaus*, under the Reign of *Lysimachus*. The two Parts of *Perseus* and *Andromeda*, the misfortunes of this Princess when expos'd to the Sea-Monster, and all that mov'd terror and pity in this Representation, made so strong and violent an impression on the people, that they departed, saith *Lucian*, from the Theatre possess'd (as it were) with the Spectacle; and this became a publick malady, wherewith the imaginations of the Spectators were seiz'd. See *Ovid. Metam. lib. 4. Natalis Comes, Mythol. lib. 7*.

[4] *Amymone*, was one of the fifty Daughters of King *Danaus*: she being shooting in a Wood, by accident, hit a Satyr, who was coming with violence to ravish her; it is feign'd, that she call'd upon *Neptune* for help, who to save her, threw his Trident or three-fork'd Dart at the Satyr, and hit a Rock out of which sprang a Fountain, *quæ Nepinnus à nomine adamante puella Amymonem appellavit*. Nevertheless, *Neptune* is said to have done that to her, which the Satyr himself design'd, and to have got her with Child, on whom he begot *Nauplius*; *Strabo lib. 8. Pliny lib. 4. ch. 5*. Also a Well in *Argos* near *Lerna*, so call'd from this *Amymone* the Daughter of *Danaus*:

Argos Amymonem, ———— &c. *Ovid. Met. lib. 2.*

[5] *Orpheus*, a Musician of *Thrace*, was (as some say) the Son of *Zeus* and *Calliope*; as others, the Son of *Egeus* and the Muse *Polymnia*. It is said that *Apollonius Mercury* gave him a Harp, whereon he play'd so sweetly, that he caus'd the very Birds, Beasts, Stones,

Stones, and Trees to follow him: also that having lost his Wife *Eurydice*, (who running away from *Orpheus*, was hung to death by a Serpent) he went down to Hell to bring her back again; where by his Song he charmed *Pluto* and *Proserpina*, that they suffer'd her to depart with him, on condition that he should not look back till he were quite out of Hell; but he did look back, and so went without her. whereupon, in discontent he dissuading all men from women's company and marriage, was for so doing torn in pieces by the *Thracian* women. The Application of Moral of this Fable is thus rendered by the Lord *Bacon*, in his *Wisdom of the Ancients*: "*Orpheus's* Musick (saith he) was of two sorts; the one appealing the Infernal Powers, the other attracting Beasts and Trees: whereof, the first may be fitly apply'd to Natural Philosophy; the second, to Moral or Civil Discipline. The most noble work of Natural Philosophy, is the restitution and renovation of things corruptible: The other (as a lesser degree of it) the preservation of Bodies in their estate, detaining them from dissolution and putrefaction. And if this gift may be performed in Mortals, certainly it can be by no other means, than by the due and exquisite Temper of Nature, as by the melody and delicate Touch of an Instrument. But seeing it is of all things most difficult, it is seldom or never attain'd unto; and in all likelihood, for no other reason, more than through curious diligence and untimely impatience. And therefore Philosophy, hardly able to produce so excellent an effect in a pensive humour, (and that without cause) busies her self about Humane objects, and by persuasion and eloquence, insinuating the love of Vertue, Equity, and Concord in the minds of men, draws multitudes of people to a Society, makes them subject to Laws, obedient to Government, and forgetful of their unbridled affections, whilst they give ear to Precepts, and submit themselves to Discipline: whence follows, the building of Houses, erecting of Towns, planting of Fields and Orchards with Trees, and the like; in so much that it would not be amiss to say, that even thereby Stones and Woods were call'd together, and settled in order. It is also wisely said in the Fable, that *Orpheus* was averse from the love of women and marriage, because the delights of Wedlock, and the love of Children, do for the most part hinder men from enterprizing great and noble designs for the publick good, holding Posterity a sufficient step to Immortality, without Actions. Of the attractive power of *Orpheus's* Musick, all the Poets write: 1. Of his taming the Winds, saith *Seneca*, (in *Medea de rebus Orphicis*) *Silvæ ventis; and Anapæus*, (lib. 3. *Anabasis*) *arborum, i. c. ventorum impetum domuit*. 2. Of his moving the Trees, saith *Euripides*, (in *Bacchis de Orpheo*) *Zanox d'arbores, i. c. condidit arbores*. *Dio Chrysost.* writes, *concurrere arbores ad illum, una cum fructibus & floribus*; *Orat.* 73. *Seneca in Medea, Sylvæ trahit*. *Ovid*, (Eleg. 1. lib. 4. *Trist.*) *cum traheret Sylvas Orpheus*; and *Horace*, *insecutus Orpheus Sylvæ*. 3. Of his taming wild Beasts, *Euripides* (ibid.) amongst the things that *Orpheus* subdued, enumerates *ſânq̃ axarâ, ſeras ſylveſtres*. *Dio Chrysost.* (Orat. 32.) *et ſerâ ſylvâ ſeras manuſecit*.

Seneca ſeris Natura redit, metamſque Leonem; *Virg.* *Impiorum Cithara vacca taurum opem*. *Cloud.*

4. Of his attracting Stones, speaks *Seneca in Medea*, saying, *Qui saxa cantu mulcet*: also *Ovid* in his *Artis Amandi*, lib. 3. *Saxa, ſerâſque Lyra movit Rhodopeius Orpheus*: and lib. 4. *Amor. Duræq; percuſſum ſaxa ſecuta Lyones*. 5. Of his moving Rocks and Mountains, *Orpheus* himself speaks, in *Argon*:

*Teu ſaxa ſylvas, & ſylvas And ſterra
Pavus. ——— Caſſius Parmenides
Convulſusq; ſuis ſcopulos radicibus egit*.

And *Sidenius Apoll.* in *Panegy.* *Anthemii Aug.* writes, *Qui cava ſlexit ſcopuloſi* 6. Of his charming the Infernal Furies in Hell, *Virg.* *Georg.*

*Quin eſſa ſupremo domui, tunc inſula Leti
Tartarus, et ſubſeſſus, implevit vinctibus anguſti
Eumenides, tuncq; inſidiâſque Caribæſque*

Alto Silius Italicus,

Pallida reges

Bisuntinae Gates, flammisq; adhaerens sonantem

Pluviae platta, & fixa evolvibile saxum

Again, 7. Of his altering the motion of the Stars, *Sil. Ital.* writes,

Tunc silvas & saxa trabens, nunc sidera docet.

And 8. Of his stopping the current of Rivers:

Arx quoque profectus fluminibus moras. Seneca

Lastly, Of his charming the Gods:

Audius superis, Audius manibus Orpheus. *Sil. Ital. lib. 11.*

This *Orpheus* was an excellent Philosopher, as well as Musician, being the first that recommended a solitary Life, and abstinence from Flesh: wherefore *Plato* calls his solitary harmless life, entertain'd by Herbs and Roots, *σιγ' ὀρεῶν*. He was the first that introduced the *Racibnalia* into *Greece*, call'd by some for that cause, *Sacra Orphica*. *Horace* in his *Arta Poetica* tells us, that

Sylvestres homines sacra interpresq; Deorum

Canibus & vilis fide deterruit Orpheus,

Diffus ab hoc tenuis Tigris, rabidosq; Leones

Diffus & c.

He was the first that in *Thracia* caused men to live under Laws and Government, reducing them from their rude and barbarous Life, to a more gentle and civilized. Some say that he prophesied of the Worlds continuance, and that *Atene* in *sexsa collata Minerva Munda*.

[6] *Datis* arriving *Naxos*, and *Artaphernes* besieging *Eretria*, *Darius Hystaspes* in his Expedition against *Greece*, (having taken away *Mardonius*'s Commission, by reason of his unprosperous Voyage near the Mountain *Athos*) bestow'd the same upon this *Datis*, a *Mede*, and *Artaphernes* his Brother's Son, creating them two Admirals in chief, as well as Generals at Land. To these *Darius* gave in charge to lay waste *Athens* with *Eretria*, and bring the Inhabitants thereof Prisoners into his presence. In their passage they burnt *Naxos*, took some Forces and Hostages out of those Islands, and then Landed their Horse upon the Coasts of *Eretria*, *Herodot. lib. 6.* *Naxos* was one of the *Cycladian* Islands in the *Aegean* Sea, heretofore call'd sometimes *Strongyle*, and sometimes *Dia*: its name of *Naxos* it takes from one of their Captains of the same name; but at this day it's called *Nispha*, and is seven miles distant from *Delos*. This Island is famous for the delicate white Marble it produces: *Pliny* very highly magnifies the fertility of this place, either in respect of its Wine, or Women; for besides the great plenty of Vines it bears, there is also a Fountain that is said to run nothing but Wine; and their Women go but eight months with Child. 'Twas in this Isle of *Naxos* the Poets feign that *Striadae* (being left by *Theseus*) was married to *Bacchus*, where after having receiv'd her Crown, she was translated up amongst the Stars:

Bacchasque hinc Naxos, viridemque Donnam: *Virg. Aen. 3.*

[7] *Historia* of King *Xerxes*; this *Xerxes* was the Son of *Darius Hystaspes*, of whom we have spoke before. His first Victory was over the *Egyptians*; his Army was so numerous, that it drank up whole Rivers; one day as *Xerxes* was upon the Bridge which he had erected over the *Hellespan*; looking back upon his vast Army, he fell a weeping, and being ask'd the cause why he did so; his answer was, That it was upon the consideration of Man's mortality, to think that of so many hundred thousand Valiant men, not one of them would be left alive once in an hundred years:

Xerxes with weeping eyes survey'd his numerous Host,
Thinking by deaths surprise how soon they would be lost:

Concerning this King *Xerxes*, I have written at large in my foregoing Chapter.

[8] *Thermopylae*, a Mountain in *Greece*, where *Leonidas* King of *Sparta* only with 400 men, defeated 100000 of the *Persians*; 'tis call'd at this day *Senes*.

[9] *Mount Atlas*, a Mountain lying between *Macedony* and *Thrace*, the shadow whereof reacheth unto the Isle of *Lemnos*. This Mountain lies upon the *Ægean* Sea, through which *Xerxes* cut a Channel for his Fleet to sail through :

Cum Atlas populus novum mare, collisq; juvenis
Per medium classis harboræ nauticæ Atlas. Casall.

This Mountain was once famous for the great number of Hares bred in it, which makes the Poet say, *Quæ Lepores in Atlas, quæ Apis pascuntur in Hybla.* Ovid. 2. Art. Amand.

CHAP. XIX.

Apollonius being enter'd into Babylon, would not worship the Kings Golden Image: His words to the Kings Officers; and how he was brought before the King; as also concerning the Kings dream.

WHEN therefore Apollonius had made his entrance into Babylon, the Officer that guarded the great Gates, having heard that he was come only to see the City, presented to him the [1] Kings Golden Image, which if any one refused to worship, he might not be admitted entrance; only those that came Embassadors from the Roman Emperors, were exempted from this Ceremony. But with that Barbarian, if any one came only to view the Country, it was an affront for him not to worship the Image; so foolish Customs have great Officers set over them among the Barbarians. Apollonius therefore beholding the Image, asked who it was? and when they told him, it was the King; Apollonius reply'd, This man whom ye worship in this manner, if I commend him as appearing to be a good and virtuous person, it shall be a great honour to him. And having thus spoken, pass'd thorow the Gates; but the Officer admiring at the man, followed him, and taking him by the hand, asked him by an Interpreter, what was his Name? his Family? his Employment? and the cause of his coming into those parts? Then sitting down Apollonius's Answer in a Writing-Table, together with his habit and feature, he bad him stay, when running to the men that are called the Kings Ears, he describeth Apollonius to them, telling them that he would not worship the Kings Image, and was unlike to other men. Whereupon they commanded the Officer to bring him in an honourable manner before them, and to offer him no affront. Who being come, the Eldest man ask'd him, what it was that made him thus slight the King? whereto he answer'd, I have not yet slighted him. The man asking him, But would you slight him? By Jove, I may do so (said Apollonius) if by conversing with him, I find him not to be a good and virtuous person. Do you bring the King any Presents? said the man: I bring (said Apollonius) Fortitude, Justice, and the like. Do you (said the other) bring these to the King as supposing him destitute of them? By Jove, (said Apollonius) only as to one that had learn how to use them, if he hath them. The King (saith the man) hath by the use of such Virtues, both recover'd his lost Kingdom which thou seest, and regain'd his Palace, not without much Toil and Trouble. How many years it is since he recover'd his Kingdom? said Apollonius. The other answer'd, Two years and two months. Hereupon Apollonius raising his voice, (as he in like case was us'd to do) said, O Keeper of the Kings person, (or by what Title soever you are call'd) [2] Darius the Father of Cyrus and [3] Artaxerxes, having possess'd this Kingdom

dom about 60 years, when he suspected that the end of his Life drew near, is reported to have sacrificed to Justice, and to have said these words, O Lady, who-soever thou art! as having a long time been a Lover of Justice, but not yet knowing her, nor possessed her; in that he educated his Children so foolishly, as that they waged War upon one another, and one was wounded, the other slain. But you (though the King perhaps scarcely knoweth how to sit in the Kingly Throne) suppose him to have already acquired all kinds of Virtue, and so puff him up beyond measure: if he become better than he is, I bring profit to you, and not to my self. Whereupon another Barbarian standing hard by, looking upon Apollonius, said, This man was brought hither as a Present of the Gods: For so good a man as this, conversing with so good a man as the King, will make him far better, more modest, and of a sweeter disposition; in as much as he seemeth not a little to surpass other men. Wherefore they ran to divulge the good news to all, that there stood at the Kings doors a certain Greek, who was a Wise man, and an excellent Counsellor. It happen'd when this News was brought to the King, he was offering up Sacrifice in the presence of the Magicians; (for Sacred Rites are perform'd by their direction:) wherefore calling one of them, he said to him, I perceive my Dream is out, which I related to you this day, when you came to visit me as I lay in bed: For such a Dream as this had happen'd to the King; * He seem'd to himself to be [4] Artaxerxes the Son of Xerxes, and that his countenance was changed to be like him. Wherefore the King was much afraid, lest his affairs should fall into some alteration, interpreting to that purpose the change of his countenance. But when he had further heard that the Stranger which was come was a Greek, and a Wise man, he call'd to mind the † Story of [5] Themistocles the Athenian, who sometime coming out of Greece, convers'd with Artaxerxes, and did improve the King, as well as shew his own worth: Wherefore stretching forth his right hand, he bid them call in the man, that so he might both sacrifice and pray with him.

* He that examines the Greek Copy about this Dream, shall find the Latin Translation very erroneous. † Plutarch in Themist.

Illustrations on Chap. 19.

[1] **T**He Kings Golden Image, which if any one refused to worship; this manner of Adoration was anciently much used among the Eastern people, who paid the highest Veneration to the Statues of their deceased Princes. This Ceremony which our Author here mentions, was much for the same purpose as our Oath of Allegiance, to shew their Respect and Fidelity to the Prince. The sacred Images of the Heathens, were a great part of their Religion; to them they address'd themselves, when many times their Imaginations were so much stronger than their Reasons, that they fancied they either heard the Image speak, saw her nod, or found her sweat, &c. like timorous persons, who in looking stedfastly on a dead corpse, fancy they see its Eyes open, or its Lips or Nose move. Thus at the sacking of *Uru*, some of the *Roman* Souldiers entering into the Temple of *Juno*, accosting her Image, and asking it, *vis venis Romanæ*, will you come to Rome? to some of them she seem'd to beckon by way of consent, and others fancied she said *Te*; For those men being more then ordinary Religions, (as *Titus Livius* infers from the Devotion, Reverence, and Quietness wherewith they enter'd the Temple) fancied they heard that Answer, which 'tis possible they expected before; and *Camillus*, with the other Magistrates of the City, promoted their belief. The reason why many of those Images have been observ'd to sweat, (saith *Varinus*) is either from the warmth of the Air, or from Candles melting the colours of the Image, or else the Priests did secretly die the Skin of the painted God with the blood of a Beast or Man, or privately convey a small stream of blood by certain Pipes to the Eyes of the Idol; whereupon when the doors of the Temple were open'd, the people that came thither were amazed, and not understanding or considering the Natural cause of the Event, said it was a Miracle.

Miracles. Now when any one was in danger of his Life, he presently made his address
 to these Images, with Vows, Supplications and Prayers; then if perhaps he obtain'd his
 wish, he thought himself bound by his Vow to return thanks for it to the Gods; other-
 wise he was declared by the Priest to be guilty of breaking his Vow: and if the thing did
 not succeed according to his wish, and the Votary as yet survived, the Priests did then
 insinuate, that his own wickedness was the cause why his Prayers were not heard by
 the Gods. Again, if a pious man was deluded, they endeavour'd to persuade him to
 acknowledge the mercy of the Gods, who chastise in this life those whom they Love;
 but if he that had Vow'd, did perish, there would none be then left to raise any such ob-
 jections against the Gods: *Caras fortissimus ipse quiquis ab eventu, &c.* and by these
 frivolous Superstitions the Priests deluded the People: It's true, some object that Py-
 rrus King of Epirus, having taken money out of the Treasury of *Proserpine Lacerna*, was
 punish'd with the calamity of Shipwreck: To which it may be answer'd, that when
Dionysius had rob'd the Treasury of the same *Proserpine Lacerna*, he fell with a pro-
 specious Gale, and seeing the Gods, spake to his Companions in this manner: See what
 a prosperous Voyage is given by the immortal Gods to *Sacriligious* persons! *Flavii
 Dabii*, 17. Now to pray to, to swear by, to obey, to be diligent and officious in ser-
 ving; finally, all words and actions that betoken fear to offend, or desire to please in
 Worship. Also an Image in the largest sense, is either the Resemblance or the Repre-
 sentation of something visible; wherefore there can be no Image of an Invisible, because it
 is not visible: Thus there cannot be made any Image of God, nor of the Soul of Man,
 nor of Spirits, but only of Bodies visible; therefore when Poets describe their Centaurs,
 although such Monsters were never yet seen, yet however they compose the Figure of
 parts that they have seen, adjoining to the Body of a Man, the Feet, Tail, or Horns of a
 Beast; *sed illi sunt in intellectu, quod nunc sunt prius in sensu*. Having thus therefore
 shew'd you the signification of the two words *Worship* and *Image*, we may infer from
 thence, that to worship an Image, is voluntarily to do those external Acts which are
 signs of honouring either the Matter of the Image, (which is Wood, Stone, Metal, or
 some other visible Coature) or the Phantasm of the Image, every man applying a men-
 tal and whimsical Image of his own making, over and above that which is visible to his
 Eyes. Now this kind of worshipping Images, is that Idolatry which God so strictly for-
 bad in his Commandments; being not only a dishonour to the Infinite Being, (as much
 as in them lies) to attempt to make his Image, but also it was a means to withdraw
 them from the worship of the True God, for a False. Images were us'd as well by the
 ancient Heathens, as by our modern Catholics, of which you may read, *1 Kings* 10.
 26, 27. And *Monf. Daulis* (in his most excellent Treatise call'd, *La Religion Catholique
 Romaine reduite par Noms Propres*) demonstrates with great Learning and Wit, that
 the Papists took their Idolatrous worship of Images, as well as all their other Ceremo-
 nies, from the old Heathen Religion; so that they may justly plead for the Antiquity
 of their Church worship, it being many hundred years older than *Christ* himself. The
Trojans had their *Paladium*, or Statue of their Goddess *Pallas*, in whom they confided:
 The *Athenians* dedicated to *Apollo* that famous *Calais* of Brass, 800 foot in height,
 which was broken down by the *Saracens*, Anno Dom. 684. We read also of the Statue
 of *Jupiter Olympius*, made by *Phidias*, 120 cubits high: *Apollo Capitolinus*, that stood
 at *Rome*; *cane mulierculis*, &c. *Ensebius* (*Ecclesi. Hist. lib. 7. ch. 17.*) affirmes, that
 Images are taken from the Pagans, who were wont to honour after this manner, such as
 they accounted Saviours: Also *Arnobius* spends most of his fifth Book in confuting this
 practice of Images. Now to compare the use the *Romans* put their Images to, with
 the use the *Heathens* made of theirs, let us consider; First, how the Heathens adorn'd
 their Images: they deckt them with Silver and Gold, as you may see, *Jer.* 10. 4. p.
 10. 20. 22. Also *Tertullianus* mentions several Garments richly embroider'd and adorn'd
 with Gold and Jewels, presented by Princes and Noblemen for the Blessed Virgin;
Julius Jullianus Earl of *Verona*, gave to the Lady of *Lothian* a Garment of Cloth of Gold,
 faced with costly Skins and Furs, gotten as the Games of *Florence*; the Duchess of
Clare presented her with a Chain of Gold, and other rich Jewels, *Hist. Loret. lib. 6.
 ch. 15.* Secondly, the Heathens dedicated their Images with Prayers and Solemnities
 before they paid any Veneration to them; *Deut.* 31. 2. *Thos. Nebuchadnezzar* &c. the King

set to gather together the Princes and Governors, to come to the Dedication of the Image which he had set up; and *Arnobius* mentions as much, *lib. 1. c. 8. Minucius Tertullian* and others: Also the *Reverendists* do as much at the Consecration of their Saints; the which (it being too tedious here to insert) I shall refer you to *Præf. Rom. pag. 367*. Thirdly, the Heathens paid great honour to the Statues and Images of their Gods, which they express'd several ways: As first, by cringing, bowing, and kneeling, *as was shew'd in my own prayer*, saith *Arnobius, lib. 6.* Secondly, by kissing them, as it is *1 Kings 19. 18. For I have left me from thousand in Israel, all the time which have not bowed down Baal, and every man which hath not kiss'd him.* Now the Papists do as much at this; for the Council of *Trent* speaking of Images, (*Sess. 25.*) saith, We kiss them, uncover the head, and fall down before them. Fourthly, the Heathens lighted Candles and burnt Incense before their Images; *Suet. 6. 19. 22.* and *Arnobius* tells us, that the Images perfumed and discolour'd with Smoak, grew black, *lib. 6.* Now the Papists use the same; the *Venerable Bede* (an Archbishop of Canterbury) in his *Prologue* held at *Oxford*, *2. c. 10.* made this Constitution: From henceforth let us be plain & commonly, and preached by all, that the Cross and Image of the Crucifix, with the rest of the Saints Images in memory and honour of them whom they represent, as with their Places and Reliques, ought to be worshipp'd with Processions, bendings of the Knee, bowings of the Body, Incensings, Killings, Offerings, lighting of Candles, and Firing of flukes, together with all other manners and forms whatsoever, as hath been accustomed to be done by our Predecessors: *London's Confess. Preced. lib. 5. c. 18. de Hæret. Disputat.* also speaks of these Rites used in the *Roman Church*, *de Hæret. Extat. Cap. 10. 11. 22. 9. 10. 11.* Fifthly, the Heathens pray'd before their Images, *Id. 44. 27. He said to it, and said, Deliver me, for thou art my God; also Adianus witnesseth the same.* And thus do the Papists; Whosoever (being in the state of Grace) shall devoutly say these seven Prayers before an Image of Piety, with seven *Pater Nosters* and *Our Mirits*, shall merit a Pardon for yeas years; which was granted by three Popes, *Gregory the 10. Nicholas the 4. and Shorn the 4. Her. 2. Part. second of the 6. p. 67.* Also hear the Prayer they use before *Keravins*: Hail holy Face, impress'd in Cloth, purge us from every spot of Vice, and joyne us to the Society of the Blessed; O Blessed Figure, *Or. Chelms. Broom. Cant. Titled de Imaginib.* And thus you see the *Romanists* give the very same Adoration to the Images of their Saints, as the *Pagan* did unto the Statues of their Gods. I know they object, that the Heathens worshipp'd the very Images themselves, whereas they pretend only to adore the thing represented, and not the Image: To which I answer, First, the Heathens did no more, as you may see it in *Arnobius*, where it is said, We worship only the Gods by their Images; for we do not believe the substance of Brass, Silver, Gold, or any other thing whereof these Statues are made, to be in themselves Gods, but we worship the Gods in these; *Arnob. lib. 6.* Secondly, the Papists however do more than this: for *Suarez* (one of their own Writers) tells us, That the Image may and ought to be worshipp'd with the same Adoration with the Original: moreover the Authority of the seventh General Synod, as also the Council of *Trent*, *part 3.* say, That 'tis the constant opinion of Divines, that the Image is to be honour'd and worshipp'd with the same honour and worship, which is due to the person whereof it is an Image; *Idem. Inst. Advers. Tom. 2. lib. 9. c. 6.* This made *Laurence Prier* (a learned Catholick) conclude, that there could be found no other difference between Paganish and Popish worship before Images, but only this, that Names and Titles are changed; *Comment. in leg. Civ. Dei, lib. 8. c. 27.* for as the *Italian* Proverb hath it, They are both one Broth, only *various Names*: So that when the *Spaniards* conquer'd the *West-Indies*, they pull'd down one Idolatry, to set up another; and in my opinion, the New was worse than the Old.

[2] *Darius the Father of Cyrus and Artaxerxes*; this was *Darius Nothus*, the 6th King of the Persians, and Son of *Artabanus* the *Longimanus*, as some say, by a Concubine; or as others say, he was *Longimanus's* Son-in-law, by marrying of his Daughter *Parysatis*; *Phil. Melancthon lib. 2. c. 15.* and *Shiller* believe, that this *Parysatis* was the Sister of *Longimanus*, and accordingly that *Darius Nothus* was by Marriage his Brother-in-law. But *Pierarch* (in the Life of *Artaxerxes*) writes, that *Parysatis* was the Daughter of *Longimanus*, and that she was incestuously married to her Brother *Darius Nothus*. This

Darius

Darius had two Brethren, *Xerxes* and *Sogdianus*, that reign'd before him, but their Behav-
 iour was so unworthy, and their Reign so short (ending within the compass of one
 year) that there is little notice taken of them in History. So that the third Brother (who
 was at first call'd *Ochus*, and afterwards *Darius Nectans*) took possession of the Throne;
 whereas he was no longer dead, but by the advice of his Wife *Parysatis* (who was a
 Woman of great cunning and cruelty) he endeavour'd to get into his possession another
 of his Brothers, call'd *Sordanius*, who was yet alive; (not thinking it his best way to
 spend and destroy all (such of the Blood Royal, that might contend with him for Title,)
 Wherefore alluring *Sordanius* by fair promises and oaths, he at last prevail'd with him
 so much himself in his hands, notwithstanding *Artabazanes* the Eunuch had dissuaded him
 from so doing. Now *Darius Nectans* had no longer gotten *Sordanius* into his power, but
 he immediately put him to death. This King had one policy beyond his Ancestors; for be-
 ing his Forces had been often routed, he chose rather to bribe and conquer with the Purse
 than to fight upon an uncertainty with the Pike. The old observation was, that no Town
 is so strong, but an Ais loaden with Gold might open therein. The corruption of mens
 Natures is so great, that all honesty depends upon who bids most. This will (I fancy)
 in time render all strong holds and fortified places useless; since if any one of the Officers
 within the same be dishonest, (and what principles can such men have, who live upon
 Rapine, Fire, and Sword?) the place is lost. Moreover, if Princes consider'd the lives of
 their common Soldiers when lost in their service, any more than dead Dogs or Crows;
 they would all follow the example of this *Darius*, and rather purchase a Spot with the
 Bribe of 10000 *L.* than with the loss of 10000 mens lives. But of this more hereafter.
 Now *Darius* by this means clos'd with the House *Academianus*, and recovered most of
 what his Predecessors lost in *Asia*. In Scripture it is said, that he promoted the building
 of the Temple, which by his Father had been interrupted. *Ecc. 5.* His chief Favourites
 were three Eunuchs, *Artabazanes*, *Artabazanes*, and *Artabazanes*; but his chiefest Counsellor
 was his Wife *Parysatis*, by whom he had thirteen Children, whereof only his Daughters
Amistris, and his three Sons, *Artabazanes* his first, *Cyrus* his second, and *Oxandanes* his third,
 outlived him. *Cicero* writes, that *Artabazanes* the King's own Brother, together with *Artabazanes*,
 the Son of *Megabazanes*, join'd with the *Greeks* in a revolt, whereupon they were both
 taken by *Darius*'s General *Artabazanes*, and immediately by *Parysatis*'s advice put to death,
 both being cast into ashes; which manner of death, *Flavius Maximus* saith, was invented
 by *Darius*, the Son of *Hystaspes*, though others attribute it to this *Darius Nectans*. Now
 soon after this, *Pisathenes*, Governour of *Lydia*, began another Rebellion, which succeeded
 as the former; for *Darius*'s General *Tissaphernes*, by corrupting with money some of
Pisathenes's men, took him Prisoner, and cast him into ashes; whereupon *Darius* bestow'd
 the Government of *Lydia* upon *Tissaphernes*. Afterwards follow'd the Treason of *Artabazanes*,
 (a great Favourite with *Darius*) who conspir'd about killing him, and transferring
 the Kingdom to himself; for which purpose, he being an Eunuch, caus'd his Wife to dis-
 guise him with a counterfeit Beard; but this Plot being detected, *Parysatis* had him put to
 death. At this time it was, that *Artabazanes* (*Darius*'s eldest Son) married *Stenae*, the
 Daughter of *Idarnes*, a man of great quality among the *Persians*; and *Teritachmes* (the
 Son of *Idarnes*) married *Amistris*, *Darius*'s Daughter, which cross Match prov'd very
 unhappy; for *Teritachmes* falling in Love with his Sister *Roxane*, (a Woman of great
 Beauty, and well skill'd in Shooting) deserted his Wife, in so much as he resolv'd to mur-
 der her by the help of 300 men, with whom he also practis'd to revolt. In the mean
 while, *Udiastes* (a man that had great power with him, being promised a high reward if
 he could preserve *Amistris* from the danger of her Husband) slew his Master *Teritachmes*;
 but the Son of this *Udiastes*, (who was Armour-bearer to *Teritachmes*, and not pre-
 sent at his death) after he had notice thereof, curs'd his Father, and seizing upon the
 City *Zura*, deliver'd it up to *Teritachmes*'s Son. Thereupon *Parysatis* did bury alive the
 Mother, Brethren and Sisters, of *Teritachmes*, also commanded *Roxane* to be cut in pieces
 alive. *Darius* would have had her to have made away *Stenae* his Daughter-in-law, as
 well as all the rest; but through the intercession of her Husband *Artabazanes*, she sav'd
 her her life, of which *Darius* told her she would afterwards repent, and it fell out accord-
 ingly. Against this *Darius Nectans* the *Medes* rebell'd, but were after some time reduced
 again into obedience. At this time the *Greeks* of *Greece* being employ'd in the *Peloponnesian*

War, he made great advantages by siding with the *Dardani* against the *Illyrians*, who did him much hurt in 228 by their great skill in Navigation. In the fifth year of his Reign, he dispatch'd away his second Son *Cyrus* (who was born since he came to the Government) down to the Sea-side, as *Savoca*, or Lieutenant General over all his Forces, which were sent to suffer at the Plains of *Castora*, with orders to assist the *Illyrians* against their War against the *Dardani*; by whom afterwards they recovered all that they had formerly lost. *Cyrus* had not continued in this Employ above a year or two, before he grew so high, that he kill'd his two Con-genernals, *Antiochus* and *Antiochus*, because they came not to him with their hands folded under their throats, which Ceremony was only observ'd in the presence of a King. Their Parents making complaint of this Cruelty to the King his Father, he summon'd *Cyrus* to come before him, alleging he was not well. Whereupon, *Cyrus* leaving the Command of all his Cities, Treasure, and Tributes, to *Dysander* the *Spartan*, he began his Journey, taking along with him *Pylarchus* as his Friend, and 300 *Gauls* for his Guard, under the Conduct of *Antiochus* and *Antiochus*. His Father lived not long after his Arrival, and in the time of his sickness, *Pylarchus* his Wife (having ruled him all his life, and loving her younger Son *Cyrus* above her eldest) endeavour'd to make her husband leave *Cyrus* his Successor, as *Darius* the Son of *Hystaspes* did *Xerxes*; for that he was born to him when he was a King, and the other when he was but a private person. However, *Darius* not thinking it just, refused to do so, and therefore left *Cyrus* only those Cities whereof he had made him Governor, but his Kingdom he left solely to his eldest Son *Artabazus*; and so died after he had reign'd 34 years, in the 24th year of the 93d Olympiad, the 27th of the Peloponnesian War; men ending 22, 22, 3600, and 403 years before the Birth of Christ. From the 22 year of this *Darius* *Nabon's* Reign, *Salpustius Severus*, *Joseph Scaliger*, *Levet*, *Junius*, and other learned men, reckon the beginning of the 70 weeks or *Daniel*. Our Author *Plutarch* differs from all other Chronologists, in making *Darius* possess the Kingdom of *Egypt* 60 years. Now as *Apollonius* here accuses *Darius* *Nabon* of his imperfect education of his Children, so *Plato* (lib. 7. de Legib.) did condemn *Cyrus* the Great, and *Darius* *Hystaspis*, for the same crime, in that they educated their Children so weakly, as gave occasion for their future Animosities and Wars.

[3] *Cyrus* and *Artabazus*, the *Son* of *Darius* *Nabon*, and *Grand* son of *Artabazus* *Lophomachus* was in his minority call'd *Artabazus*, or as *Plutarch* hath it, *Darius*; but afterwards he receiv'd for his surname, *Artabazus* *Machus*, *Artabazus*, from the great virtue of his Grandfather; and *Machus*, or *Menor*, so call'd from the excellency of his Memory. He had many Wives, and many Concubines. We find mention in Story but of three of his Wives, viz. *Satira*, the Daughter of *Tamiris*, *Arosta* and *Amestris*, his own two Daughters. The first of these, *Satira*, was poisoned by her Mother-in-law *Parissus*, for that she had been so great an enemy to her Son *Cyrus*, as also had to great power with her Husband *Artabazus*. His second Wife was *Arosta*, his own Daughter, whom (being moved by the entreatments of his own incestuous Lust, as well as by the obsequious recommendations of his impious Mother *Parissus*) he married. *Plutarch* in *Artabazus*. His third Wife was another of his own Daughters called *Amestris*, who was at first married to one *Tristramus*, but afterwards to this her own Father *Artabazus* *Machus*. Some will have this Prince to be the same with *Artabazus*, and so give him *Parissus* or *Esber* to Wife, but *Amestris*, and other Historians, have sufficiently quash'd this error: for *Esber* was divorced from *Artabazus*, which none of *Artabazus*'s Wives were. *Esber* ch. 1. 16. Also Queen *Esber* was an *Hebrew* by Birth, which neither *Satira*, *Arosta*, nor *Amestris* were; for they were all *Persian* women. *Esber* 2. 17. *Plutarch* (in *Artabazus*) writes, that *Artabazus* had 300 Concubines, whereof *Arosta* being the most eminent for Beauty and Wit, is the only one that is mention'd by Name: she was at first his younger Brother *Cyrus*'s Concubine, but when he was dead, the elder Brother receiv'd her into favour, to the misfortune of his whole Court. *Esber* lib. 12. ch. 1. *Artabazus* *Machus* had many Children, as well legitimate as illegitimate: of those that were legitimate, three Sons and five Daughters, *Darius*, the eldest Son, who was executed for a Rebellion; *Artabazus* the second, and *Esber* the youngest. *Plutarch* in *Artabazus*. Of his Daughters, *Arosta* was the eldest, whom afterwards he married; *Amestris* the second, whom he also married; *Satira* the third, who married her natural Brother *Artabazus*; *Artabazus* the fourth, married

with it, who knowing the implacable malice of his Mother, soon credited it, and thereupon tortured her nearest Servants; but she kept one *Gygis*, a waiting Woman, who had been accessory to the fact, and would not deliver her up to him, till at length having notice that she design'd to escape by night, he surpriz'd and condemn'd her to have her Head bruiz'd to pieces between two Stones, which is the *Perſian* Law for Poyſoners. As for his Mother *Paryſais*, he hurt her not in the leaſt, either in word or deed, but ſhe deſiring to go to *Babylon*, he ſent her only with this farewell, that then he would not ſee that City ſo long as ſhe lived. And this is the true ſtate of the domeſtick Affairs of *Artaxerxes*. *Plutarch* in *Artax.* *Xenoph.* *ſeſped. Cyri.* lib. 6. lib. 7. *Artaxerxes* after the overthrow of *Cyrus*, ſent down *Tiſſaphernes* (and not *Pharnabazus*, as *Diodorus* writes) to the Sea-coaſts, to recover them again into his power, which belonged to him, both by Inheritance from his Father, and by Conqueſt from his Brother: all which readily ſubmitted to his Summons. Soon after the *Greek* Cities, under *Thymbris* their Captain General, declared againſt the King, and from a ſmall power grew very conſiderable, and ſucceſſful, chiefly from an Emulation and Diſſention between the two *Perſian* Generals, *Tiſſaphernes* and *Pharnabazus*: which produced frequent Miſcarriages abroad, and Accuſations at home, one of another, to the King, till at laſt *Agellanus* obtaining a conſiderable Victory over the *Perſians*, near the River *Pactolus*, for want of their Foot, which was occaſion'd by *Tiſſaphernes*'s abſence, they accuſed him to the King of Treachery, which Accuſation being vigorously proſecuted by *Paryſais*, (who bore him a mortal grudge upon the account of her Son *Cyrus*) *Artaxerxes* made *Tiſſaphernes* General in his ſtead, with a particular Commiſſion to put to death *Tiſſaphernes*, which accordingly was done; for *Artaxerxes* alluring him to *Coloſſus* in *Phrygia*, under pretence of a new Commiſſion for him, did there ſeize *Tiſſaphernes* in the Baths, and ſend him Priſoner to *Tiſſaphernes*, who forthwith cut off his Head, and ſent it to the King, alſo the King ſent it as a Preſent to his Mother *Paryſais*, who greatly rejoiced at the ſight. Of this read more in *Plutarch*, *Xenophon*, *Diodorus*, and *Panſanian*. Now concerning this King's Reign Hiſtorians vary; *Plutarch* makes his Rule to be 62 years; others ſay, 55 years; others, 49. and others 43. or 44. but the moſt credible opinion is that of *Beda*, in his ſix Ages of the World, and of *Eusebius*, in his Chronicle, who ſay, that *Artaxerxes* for grief of his Sons wickedneſs, died in the 43d. year of his Reign, being Anno Mundi, 3610. ante Chriſti Natiuit. 361.

[4] *Artaxerxes*, the Son of *Xerxes*, whoſe ſurname was *Longimanus*, ſo call'd, a *Longitudinarius*, for that as *Serapio* tells us, (lib. 15.) his Hands and Arms were ſo long, that ſtanding ſtraight and upright with his Body, his Hands reach'd down below his Knees. But *Plutarch* (*Vita Artaxerx.*) ſaith, that he had one Hand longer than the other, excepting which blemiſh, he was the moſt beautiful man of his time. *Xerxes*, the Father of this Prince, being murder'd by his Uncle *Artabanus*, left behind him three Sons, viz. *Darius*, *Hyſtaſpes*, and *Artaxerxes Longimanus*; at the time of *Xerxes*'s death, the eldeſt and the youngeſt were reſident in his Court, but *Hyſtaſpes* was abſent, as being then Governour of *Bactria*. Now *Artabanus* having murder'd their Father, went immediately in the dead time of the night to *Artaxerxes* the third Son, and made him believe that his elder Brother *Darius* was the perſon that had kill'd his Father, out of an ambition to reign himſelf, as alſo that he had a deſign upon his life; whereupon *Artabanus* promiſing him the aſſiſtance of his Guards if he would kill his Brother *Darius*, *Artaxerxes* giving credit to all that he had ſaid, did forthwith put *Darius* to death. When this was done, *Artabanus* calling his Sons together, told them, that if ever they thought to obtain the Kingdom, then was the time, and that it could only be done by *Artaxerxes*'s death. Hereupon they drawing their Swords with a deſign to kill him, *Artaxerxes* receiving but one ſlight wound, defended himſelf ſo bravely, that he ſlew *Artabanus* on the place, as ſome will have it; though others with more reaſon defer the time of *Artabanus*'s death, to whom alſo ſeven months in the Empire are attributed by *Eusebius*. Now by this means, *Darius* being ſlain, *Artaxerxes* came to the Empire in his youth, being the 4th. year of the 78th. Olympiad, or in the beginning of the 79th. *Lyſippus* being then *Archeon* at *Athens*, A.M. 3540. and 453 years before the Birth of Chriſt. Thoſe Authors who write, that *Artabanus* ſurvived his firſt Conflict, ſay alſo, that he made a ſecond Attempt upon *Artaxerxes*'s Life, which deſign he communicated to *Alcibyzus*, who had married the Daughter of *Xerxes*, and for her looſe life was fallen into a diſcontent, which *Artabanus* did, as thinking nothing

thing would make a man more valiant and desperate than an ill Wife: accordingly *Alexander*
 took an Oath of Revenge, yet never did such after the world's fashion, so that *Alexander* was infinitely alive to death for the first year after that, all his other
 Treasures being gone, concerning the Murder of *Brutus* and *Antony*. After *Alexander*'s
 death, (which was large described by *Joseph*) a great War broke out, the Persians being
 strong and numerous, till at length by the courage of *Seleucus* (who was afterwards
 wounded in his Shoulder) a Peace of Arms was made, and *Seleucus* kept the Persians out. The
 next Disaffection that arose in *Seleucus*'s Wars, was a Revolt of the *Seleucid* Satraps, as
 some say, by his Brother *Antiochus*, their Governor, out of Ingratitude, and his youngest
 Brother *Antiochus* before him. These Satraps were fought in the Quarter of the East, of
 which the Wind blowing in the Face of the Persians, made them a better Soldier, and
 reduced all their Country to his obedience. After this, *Antiochus* did another Service
 the *Seleucid* Kingdom, and against all his Officers, who did not follow him, but the
 Persians, having heard of the Disaffection, began to think of raising more than *Antiochus* the great power, being the great King of *Asia*,
 and *Seleucus* of *Asia*, for the sake of the Persians, *Antiochus* made his Country, they
 furthering him to drive all the Persians out of his Country, who being well set on foot in
Egypt, as to reduce the power of the Persians, *Antiochus* sent them with his Great
 Army, that *Antiochus* might be able to drive them out of *Egypt*, and an Army
 of 100,000 Men, under the Command of *Antiochus*, who (as *Seleucus* said) was
 his Brother, but (as *Seleucus* said) he was not his Brother, being the son of *Antiochus*,
 the Persian Army was much smaller, and led by the Persian and *Seleucid* Forces, wherein
Antiochus the General, and *Antiochus* the Persian, being after this *Antiochus* offered
 great Gifts to the Persians, to be able to drive them out of *Egypt*, which they refused,
 because being so near their own Country, they thought it might be com-
 pelled to withdraw with their own of *Egypt*. Nevertheless, towards the next Spring
 with a new Army of about 100,000 Men, *Antiochus* did against the Persians, under the Com-
 mand of *Antiochus*, (the Son of that *Antiochus*, who reigned before in *Asia*) joining
 with *Antiochus* the Persian, and in the second Engagement, *Antiochus* wounded
 King *Antiochus* in the Thigh, and obtained the Victory, which he thereby reduced the
Seleucid Kingdom, and having taken King *Antiochus* Prisoner, *Antiochus* made him be
 crowned. The Persian Fleet was likewise destroyed by *Antiochus*, for the Persians dis-
 covering the course of the River wherein they lay, by making new Channels at the mouth
 of it, left the Ships at Anchor upon dry ground, and so destroyed them with their Land Ar-
 my, and took them. Now *Antiochus*, having thus completed his Troubles in *Asia* and
Egypt, did in the 10th. year of his Reign make a Decree in behalf of the Jews, that who-
 ever of them would, might go up with *Zeus* and inhabit *Jerusalem*. He also contributed
 a great Sum of Money for their Sacrifices, and other uses, so he disposed of according to
 the Affection of *Zeus*, wherein *Antiochus* held the Walls of *Jerusalem*. In the
 11th. year of *Antiochus*, the *Seleucid* having recruited their former Forces, did with
 their Fleet, under the Conduct of their Admiral *Antiochus*, very much molest the Persians at *Cy-
 prius*, in so much that *Antiochus* was glad to draw up a Peace with them upon such un-
 equal terms, viz. that all the Greek Cities should be free from the Persian Yoke.
 In this last Engagement at *Cyprus*, *Antiochus* perished, and in him the true Gallantry of the
 Greekish Nation; for none of their Captains after him did any thing considerable against
 the Barbarians, excepting *Agessilaus*, whose War also was short, and of little consequence.
 In the 12th. year of *Antiochus*, *Nehemiah* his Cup-bearer (*Nehem. 1. 11.*) hearing that
 the Wall of *Jerusalem* was broken down, and the Gates burnt with fire, obtained leave of
 him to go with a large Commission for the rebuilding of the Wall, as also with a Mandate
 to the Keeper of the King's Forests, to furnish him with Wood for that purpose.
 About this time it was that *Antiochus*, *Antiochus*'s General, who had done him that
 service in *Egypt*, was disobliterated by the King, in putting those *Egyptian* Prisoners to death,
 whom he had promis'd their Pardons; in so much, that *Antiochus* leaving the Court in
 discontent, and retiring to his Command in *Syria*, did there with the assistance of some
 Greeks, begin an open Rebellion against the King his Master, and obtained two famous
 Victories over him. Nevertheless, by the mediation of Friends at *Antioch*, together
 with the assurance of a free Pardon, *Antiochus* and *Antiochus* were again reconciled,
 and

and he brought into the King's presence. But soon after being both together slaying of a Lion; and *Mordax* happening to kill the Lion just as the King was going to strike him; the King was so greatly offended thereat, that he commanded *Mordax* to have his Head to be cut off. However, by the intercession of Friends, the King for that time gave him his life, and only banished him. *Arcturus* was Prisoner of all his former; when after five years exile, he made Friends with *Arcturus*, and was restored again to his Father, so as to call at his own Tables; but soon after he died, being 76 years of age, whose Death was much lamented by the King, and all others. Nor did the King himself *Arcturus* long surviving him, but departed this life, having reigned, according to *Diodorus*, 40 years; according to *Sulpicius Severus*, 41 years; according to *Cassius*, 42 years. The most probable opinion is, that he died in the beginning of the 42d. year of his Reign, being the 5th year of the 89th. *Olympiad*, i. e. 358 A. and 421. *ante V. C.* *Cassius* (in *Europæ Hist.* *Perse*) writes, that *Arcturus* had only one legitimate Son by his Wife *Damaspia*, named *Arcturus*, but 27 by Concubines, amongst which were three chief were, *Thymocles*, *Ochus*, (called afterwards *Darius Nabus*) and *Artabanus*, which of *Satrapæ* killing *Arcturus*, and *Sogdianus* himself being put to death by the Army, *Ochus* (or *Darius Nabus*) then succeeded his Father *Arcturus* to the Crown. Some write that *Arcturus* *Longinus* had one Daughter named *Phryne*, but this is uncertain.

[c.] *The Story of Themistocles the Athenian, who, some say, coming out of Greece, was sent with Artaxerxes, &c.* This *Themistocles* was a person of great eminency amongst the *Athenians*, who having spent his youth in Luxury and Extravagance, attained to the fame by the great Virtue of his mind, and his skill in War. He was first sent to the Persian Harbour *Perseus*, and afterwards overcame the *Perseus* in a Sea-Engagement at *Salamis*. *Plutarch* (who hath written his Life at large) saith, that none of the Greeks excell'd him, and few equaliz'd him. Now the Story which *Philostrophus* here mentions concerning him, is this: That *Themistocles* being falsely accused by the *Athenians* for conspiring with *Perseus* in a Conspiracy to assist the *Perseus* against their own Country, was forced to save his Life by flying into *Perseus*, where by *Artaxerxes Longimanus* (the then King) he was honourably receiv'd, and beautifully entertain'd, having three Chins given him, one for Bread, another for Wine, and a third for Victuals; to which some add two more for Cloaths and Linnen; and that afterwards he died a natural death at *Perseus*. However, others write, that *Themistocles* being unable to perform his promise to the King of conquering *Greece*, (which by this time had *Corus*, and many other experienced Captains amongst them) poisoned himself for grief. But of this see more in *Memories*, *Cassius Nepos*, *Thucydides*, and *Valerius Maximus*.

Now for as much as in this Chapter, (and elsewhere in this Book) are written the Lives of some of the *Persian* and *Grecian* Monarchs, it may not be improper to give you a compendious Account of the Succession of the four Monarchies, which (although I design for a distinct Treatise hereafter by itself, in a general Body of History, if Life, Liberty, and Peace will permit me) may nevertheless at this time prove usfull to such as read the foregoing part of this Chapter. Know then, that History is the Commemoration of things past, with the due Circumstances of Time and Place, in distinct Distances, Intervals, Periods, or Dynasties, by lineal Descents, for the more ready help of Memory and Application. And this (as the learned *Prudentius* observes) may be divided into

1. Ecclesiastical.
2. Political.
3. Of Successions in States, Countreys, or Families.
4. Of Professions, as the Lives of famous men in any Faculty.
5. Natural, as that of *Pliny*, the Lord *Bacon's* Natural History, &c.
6. Various, such as we have from *Plutarch*, *Maximus*, *Plutarch*, and *Others*. Or
7. Vain, legendary or Fabulous, such as are comprehended under the Name of *Romances*.

But of these the two first being only to my purpose at this time, I shall not trouble you with the other five.

First, For Ecclesiastical History, that consisteth chiefly on Church-matters, and hath pre-
cedency before others in respect of its Antiquity, Dignity, and pretended Certainty.

Now

37. *Sardanapalus*; after whose death the Empire was divided between *Arbaces* and *Belochus*; *Arbaces* enjoy'd the Government of the *Medes*; and *Belochus* of the *Affyrans*: their Successions were as followeth:

- | | |
|----------------------------------|-------------------------------|
| 1. <i>Arbaces.</i> | 1. <i>Phul-Belochus.</i> |
| 2. <i>Mandauc.</i> | 2. <i>Tiglat-Philassar.</i> |
| 3. <i>Sesarmus.</i> | 3. <i>Salmanassar.</i> |
| 4. <i>Artycas.</i> | 4. <i>Sennacherib.</i> |
| 5. <i>Arbaces.</i> | 5. <i>Assar-Haddon.</i> |
| 6. <i>Arseus, or</i> | 6. <i>Mesodach.</i> |
| <i>Deioces.</i> | 7. <i>Ben-Mesodach.</i> |
| 7. <i>Phraortes.</i> | 8. <i>Nabopolassar.</i> |
| 8. <i>Cyaxares.</i> And | 9. <i>Nabuchodonosor.</i> |
| 9. <i>Ahyages, the Father of</i> | 10. <i>Evil-Mesodach. And</i> |
| <i>Darius Medus.</i> | 11. <i>Belsazar.</i> |

For *Ahyages* and *Belsazar* gave a period to this first Monarchy, whereof *Cyrus* became sole Monarch.

Now concerning this second Monarchy, some will have it that *Darius Medus*, the Son of *Ahyages*, began it; and that *Cyrus* (*Ahyages* his Grandson by his Daughter *Mandauc*) did enlarge and perfect it, for that (they being both Kings, one of *Media*, and the other of *Perseus*) when joining their Forces together, they overthrew *Belsazar Darius*, thereupon annex'd *Babylon* to his part of the Empire. Yet nevertheless the most general and most reasonable opinion is, that *Cyrus* alone was the first Founder of the second Monarchy, because that whilst *Darius* lived, the Empire was divided between *Cyrus* and himself; for as *Xenophon* testifies, *Cyrus* out of his liberality and bounty, permitted *Darius* to possess the Kingdoms of *Media* and *Babylon* during his life, both which, after *Darius*'s death, he united to his own: from which union we may most properly derive the original of the second Monarchy, and by consequence attribute its sole foundation to *Cyrus*. It was call'd the Monarchy of the *Medes* and *Perseus*, because the Empire did chiefly consist of those two Kingdoms. The principal Enlargers of this second Monarchy were *Cyrus* the Great, *Darius Hystaspes*, and *Artaxerxes Longimanus*; as for the rest of the Kings that ruled in, they were so tyrannical and vicious, that the Empire suffer'd much under their Government, till it was totally subverted under the Reign of *Darius Codomannus*, who being overcome by *Alexander* the Great, lost both his Life and Empire; which was immediately thereupon translated into *Greece*, where *Alexander* began the third and last Monarchy from that fall of *Darius Codomannus*. This second Monarchy of the *Medes* and *Perseus* lasted (from its beginning under *Cyrus* to its subversion under *Darius*) 228 years, wherein there were two Families possess'd the Empire; the first was of *Cyrus*, the second of *Darius Hystaspes*: as for the Family of *Cyrus*, it expired in his Son *Cambyses*; who killing his own Brother *Smerdis*, and committing Incest with his Sister, did afterwards lose his life by a Rebellion of the *Magi*; who, pretending the King's Brother *Smerdis* was not slain, set up a *Pseudo-Smerdis* of their own to reign, which was soon discover'd by his counterfeit, and made away by the Nobles. After which, *Cambyses* having left behind him but only one Daughter *Panopis*, and the Empire being left without a Prince to govern, it was agreed on by those seven Noblemen, (*Otaus*, *Intaphernes*, *Gobryas*, *Megabyrus*, *Aspathines*, *Hydarnes*, and *Darius*, afterwards call'd *Hystaspes*, who had lately conspir'd together, and destroy'd both the *Magi* and their *Pseudo-Smerdis*) that from amongst themselves a new King should be elected after this manner: viz. that each of them riding the next morning into the Suburbs, he whose Horse first neigh'd should obtain the Empire, which thereupon (as I have shew'd elsewhere) fell to *Darius Hystaspes*, by the cunning of his Groom *Ochaus*, who giving his Master's Horse a Maid in the same place over-night, the Horse immediately fell swooning so soon as he came thither again the next morning: and so won his Master *Darius* the Kingdom; whose Family was the second and last Race of Kings that govern'd this second Monarchy of the *Medes* and *Perseus* (as appears in this Line of their Succession).

1. *Cyrus the Great;*
2. *Cambyses;*

3. *Darius Hystaspes;*

the fall of the Persian Monarchy, and the beginning of the Macedonian Empire. *Darius Hystaspes*, the third great King of Persia, was the last of the Persian Monarchs, who reigned over the Persian Empire for many years. He was the son of *Hystaspes*, and the father of *Xerxes*. He was a very powerful and ambitious King, who sought to extend his Empire to the West. He was defeated by *Alexander the Great* at the Battle of Issus, and at the Battle of Gaugamela. After his death, his Empire was divided into four parts, which were called the four Kingdoms of the East. These four Kingdoms were: 1. The Kingdom of Egypt, which was ruled by *Ptolemy*. 2. The Kingdom of Syria, which was ruled by *Seleucus*. 3. The Kingdom of Macedonia, which was ruled by *Antigon*. 4. The Kingdom of Persia, which was ruled by *Darius*. The four Kingdoms of the East were the result of the division of the Persian Empire by *Alexander the Great*. The four Kingdoms of the East were the first step towards the establishment of the Macedonian Empire. The four Kingdoms of the East were the first step towards the establishment of the Macedonian Empire. The four Kingdoms of the East were the first step towards the establishment of the Macedonian Empire.

Over the whole Grecian Monarchy, reigned *Alexander the Great* 12 years, beginning his Reign at the age of 20 years.

Over the whole Macedonian Monarchy, reigned *Alexander the Great* 12 years, beginning his Reign at the age of 20 years.

The Kings of Macedonia were,

1. *Philip*, the Brother of *Alexander*.

2. *Cassander*, the Son of *Philip*.
3. *Philip*, the Son of *Cassander*.
4. *Antipater* and *Alexander*, both Sons of *Cassander*.
5. *Demetrius Poliorcetes*, Son of *Antipater*.
6. *Ptolemy*, King of Egypt.
7. *Seleucus*, King of Syria.
8. *Antigon*, King of Macedonia.
9. *Darius*, King of Persia.
10. *Alexander*, the II.

11. *Seleucus*, the first King of the East.
12. *Antiochus Soter*, the Son of *Demetrius Poliorcetes*.
13. *Demetrius*, the second Son of *Antiochus*.
14. *Antiochus*, the second, surnamed *Epiphanes*.
15. *Antiochus*, the third, surnamed *Epiphanes*.
16. *Perseus*, the last King of Macedonia, who being overcome by *Roman* Arms, was the Father of the *Roman* Empire, and during his life: by which means, the Kingdom of Macedonia, coming under the *Roman* Jurisdiction, they were afterwards permitted to enjoy their freedom, till being drawn into a Rebellion by a certain King, *Philip*, their Commonwealth, that was upon that reduced them into a Province. And this was the end of that one part of the third Monarchy, which was the Kingdom of Macedonia, and the Kingdom of Syria.
17. *Antiochus Soter*, the Son of *Demetrius*.
18. *Antiochus Epiphanes*, the Son of *Antiochus Soter*.
19. *Antiochus Epiphanes*, the Son of *Antiochus Soter*.
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Wherefore the *Roman* Power, having in this manner swallow'd up the four several Divisions of the third Monarchy, the fourth Monarchy must by consequence be understood to be the fourth Empire, which derives its Name of *Rome* from the City of *Rome* in Italy. *Roman* speaking of the present of this Empire hath, *Romanum imperium velis Antiquis suis stantibus Munda*. The City of *Rome* was call'd the Head of the World, and the Seat of the Lord of the Universe.

Terrarum Domus, gentiumque Roma.

The City of *Rome* was call'd the Head of the World, and the Seat of the Lord of the Universe.

CHAP. XX.

Apollonius as he was brought to the King, discours'd concerning the Wife of a certain Pamphylian, who was acquainted with Sappho, to the end he might not seem to admire the King's Bravery: afterwards being come into the King's Presence, he had a large Conference with him; and how the King admired him.

Thereupon Apollonius made his entrance, being attended with a numerous Train: for they thought to [1] gratifie the King by so doing, in that they perceiv'd him to be delighted with the Arrival of Apollonius, who being come into the Palace, did not so much as cast an eye upon those things which were admired by others, but passed by them unconcern'd, as if he were travelling; and calling Damis, said unto him, I have asked me of late what was the Name of that [2] Pamphylian's Wife which is said to be acquainted with [3] Sappho, and to have composed those Hymns which are at this day sung in honour of [4] Diana Pergæa, after the [5] Æolian and Pamphylian manner. I ask'd you indeed, (said Damis) but you told me not her Name. I did not, (reply'd Apollonius) but only declared to you the measure of the Verses, with their Names, and how the Æolian in their highest pitch and propriety differ from the Pamphylian: Afterwards we turn'd our Discourse to some other thing, and you were more wick'd me concerning the Woman's Name: wherefore now know, that her Name is Demophyla, and she had like her, Virgins to her Scholars, and composed Poems partly of Iove, and partly of the Præses of Diana, in imitation of her, and taken out of the Poems of Sappho. Wherefore how far he was from admiring a King and his Grandeur, he made appear by this, in that he vouchsafed not so much as to cast an eye on them, but all the way discours'd of other things. The King seeing him come, (for the Court of the Temple was somewhat large) spake to his Attendants, as if he knew the man, and when he drew near, cried out with a loud voice, This is Apollonius, whom my Brother Megabates said he saw at Antioch: he is a good man, and admired by all good men; for he then describ'd him to be such an one as the person I now see. Apollonius coming to the King, and saluting him, the King spake to him in Greek, and bade him sacrifice unto the Gods with him, for he was then about to offer a choice [6] Nilvan Horse to the Sun, having adorn'd him as if he was to be led in pomp. Whereupon Apollonius answer'd, Do you (O King) sacrifice after your manner, and give me leave to sacrifice after mine: Having thus spoken, he took Frankincense, and said, O Sun, conduct me so far as is good to me and thee: and let me know virtuous men: but as for the wicked, let me neither know them, nor they me! When he had spoken thus, he threw the Frankincense into the fire, and then beholding how the smoke ascended, what turnings it made, and with how many heads it lifted up itself, and how high, after touching the fire, and observing it appear as if a good Omen, he said to the King, Do you now sacrifice according to the custom of your Country, for I have observ'd the fustion that we have. Thereupon he withdrew himself from the Sacrifice, as if he might have nothing to do with blood: After the Sacrifice was ended, he return'd to the King again, saying, O King, are you acquainted with all the Greek

Greek Tongue, or only with some little thereof, to the end you may more freely converse, and not seem displeasing, if any Grecian come hither? I understand the whole Language (said he) as well as my Mother-Tongue; wherefore speak what you please, for that is the reason why you ask. It is so indeed, reply'd Apollonius, therefore hearken to what I shall say! The intention of my Journey is to visit the Indians, but I was unwilling to pass by you, hearing you to be such a man, as I now apparently perceive you are; and desiring to understand the Wisdom which the Magicians amongst you do profess, as a study, whether they be still in the same matters, as report goeth of them. As for me, I am addicted to the Wisdom of Pythagoras the Samian, who taught me in this manner to worship the Gods, and to understand from them both the things that are seen, and those that are not seen, also to talk with the Gods, and clothe myself with this fleece of the Earth, which was not shorn from the Sheep's back, but springeth up purely from the pure, being a gift of Water and Earth, even made of linen. Likewise the length of my Hair was taken up from Pythagoras, as also my abstinence from living Creatures comes to me from his Wisdom. Wherefore you must not expect that in Drinking and Revelling I should be a companion to you or any other. As for doubtful and intricate matters, I can resolve them; for I do not only know, but also foreknow the things that are to be done. (This is the Discourse that Damis said he had with the King; and Apollonius himself hath written an Epistle of the same; as he also digested many of his other Discourses into Epistles.)

Illustrations on Chap. 20.

FOR they thought to praise the King by so doing, &c. This may justly give us occasion to reflect on the servile and obsequious Flatteries of Courtiers towards their Prince. *Titus Livy* well observes, that the speech of men educated in Courts is ever full of vain ostentation and flattery; every man indifferently extolling the King beyond all the bounds of modesty and reason. *Quicquid calcaveris hic, Regesat.* If a Prince knows but the four corners of the Winds, (whereof no mean Subject is ignorant) yet how greatly is this virtue extoll'd in him, for being to Weather-wile! If he understands but how to steer a small Barge or Cock-boat in a calm River, (wherein many a bold and tall-pawlin exceed him) yet how greatly do they magnifie his wonderful skill in Navigation! If he knows but when a Fiddle is out of tune by its squeaking, they praise him up for a Musician; if he can ride a Horse but a foot pace, for an expert Horseman; and if he can distinguish between a Sign-post, and some famous Italian piece drawn by an eminent Master, for his great knowledge in Painting. Thus are they abused by the servile Wretches about them, and never suffer'd to come to the knowledge of truth. What the King loves, they love; and what the King does, they do; be it never so mean and base. All *Alexander's* Followers carried their Heads suckling, as he did; and those that flatter'd *Dionysius*, run their Heads against Posts, and tumbled over Chains, to be thought as senseless as their Master. For the same Reason *Marcellus* writes, that he hath seen Decemius affected in the Court of *France*. And because the King hated his Wife, *Pisistratus*, the Courtier (in his time) sued out a Divorce from theirs, although they loved them never so well. *Alcibiades*, pretending to skill in Physick, his Flatterers came about him to have their Members incized and cauterized by him, well knowing that when a Prince sets up for Doctor, you cannot oblige him more than in becoming his Patient. For when the Philosopher being in a Dispute with the Emperor *Sextus* about the interpretation of some word, yielded the victory to the Emperor, and being asked why he did so, reply'd, *Would you not have him who is the absolute Commander over things, to be overcome by you?* *Affinius* refused to answer those Verses which *Augustus* had written against him, because (said he) *it is no wisdom to contend in writing with him who may conquer, and they had reason so to do, for Dionysius not being able to equal Pindarus in Poetry, or Ptolemy*

in Discountenance, condemn'd the one to the Stone-quarry, and sent the other to be sold for a Slave as the Use of *Spice*. Nevertheless the good and the bad King are both at last killing he that is hated, and he that is beloved, are both equally courted by those about them, they wait upon him as the Crows do upon a dying Hawk, not out of love to him, but to themselves. This made *Julius the Emperor* (who was commended by his Courtiers for his justice) say, *He should fear great praise of those praises, if they follow him as the crows follow a Hawk*. The flatterers of *Alexander the Great* made him believe that he was the Son of *Jupiter*, making one day much hurt, and feeling the blood gush out of his wounds, he ask'd them what they thought of that, whether the blood was not of a lively red colour, and nearly humane? *Allo Hermodorus the Poet* calling *Alexander the Son of Rhesus* in one of his Poems, *Angus* very wisely reply'd, *Allo Eteolus! He that committeth a Great Mistake, supposeth it to be otherwise*. *Seneca* makes this one of the greatest failings of Royalty, that Subjects are forced to bear with, and to commend even the very extravagancies of their Prince.

If a Prince be as effeminate as *Sardanapalus* himself, his Courtiers shall indulge him in his Lusts, and be more ambitious of *Cleopatra's* favour, more proud of a smile from her, than of the greatest honour in the World. This modern ingenious Author observes, that a Courtiers Face, as well as his Cloaths must ever be in the fashion, for that he amongst them who cannot upon all occasions shift his Countenance, will not in time be able to shift his Linen. When *Semiramis* so basely kill'd *Pompey* on the *Egyptian* shore, it was only to curry favour with *Cesar*, and had *Cesar* himself been in the like adversity, they could have done the same for him. There is nothing so treacherous and base which to gratifie their Prince they will not undertake, even to the ruine both of King and Kingdom. If he be inclin'd to Tyranny, they shall promote it, by advising to a standing Army, to oppress the people with illegal Exactions, and to govern without Law; and if he be addicted to Women, they presently turn his Pimps. Now he that most calls the Prince of Care and Business, or the that contributes most to his pleasures, are always his chiefest Favourites, and these (though the greatest grievances of the Subject) are idolized by the inferior hangers on; for every young Courtier is like a Hop, that must have a Pole to support him; and therefore in the fall of one great favourite, several others perish. Now as 'tis said of the Whale, that she is steer'd in her course through the guidance of a far smaller Fish, so fares it with too too many Princes, who hearing less truth than any one sort of men, are in their weightiest affairs guided by no higher Dictates, than those of a perfidious Mistress or Favourite.

[1] *Pamphylia*, a Countrey in *Asia the Less*, on the East side of *Cilicia*, by the Mountain *Taurus*. *Sir. Clim. 5.*

[3] *Sappho*, the famous *Lesbian* Poetess. Concerning her Father, Authors vary who he was: some say *Scammon Dronymus*, others *Simon*, others *Eumonymus*, or *Eumenes*, others *Erygus*, or *Eurytus*, others *Senia*, others *Camillus*, and others *Esarcus*; however they all agree that *Chis* was her Mother. She had three Brothers, viz. *Larytus*, *Barytus*, and *Charytus*, whereof *Larytus* was her Favourite and beloved, for she hated *Charytus* much as to write several invective Poems against him. She was married to a wealthy man named *Cerytus*, or as others call him, *Cerytus*, by whom she had one only Daughter called *Clea*, after her Grandmothers Name. Afterwards becoming a Widow, some (who make her to be very lascivious) say, she fell in Love with *Phaon*, who being gone into Italy, and she being jealous of him in his absence, fell into such a rage and passion, that she cast her self headlong from the top of a Rock into the Sea; *At. Met. 4634* and before *Christ* 115 years, according to *Monieur Plessier*, who makes her contemporary with *Sophocles* the Philosopher, with *Theophrastus* and *Plato* the Great Poets, and with *Lycoris* the Roman Matron. But *Plessier* (who Propriety such, some think that she lived in the time of *Archibius* and *Hipparchus*, or rather in the 42d Olympiad. Of her passionate Love *Virgill* speaks *Plutarch* (*de Amore*) wherein he says, she lost her Voice, became speechless, pale and wan, fell into cold sweats, tremblings and shakings,

her husband, being inspired with a divine spirit, and having a vision of her Love, and in her vision, which she showed out of a Copy of her husband's own writing, several things, Monsieur de la Motte, in his Poem, the third of Francis, stands up in vindication of her Chastity, and supposes that Chastity to another famous Poetess of the same Name, though the Poetess of the same Name, who is by Ovid called *Alceides*, whether for her husband, or for her own sake, I know not, but she is likewise given her by Horace, Tibullus, Propertius, and the other Poets. She is also called *Palamedes*, a Carian, and the Poetess, who in the Greek Anthology, they characterize for the same Poetess, and that who is the most famous Poetess of the same Name, say, that she invented a kind of Verse, which after her own Name was called the *Sapphic*, consisting of a *Trochee*, *Spondee*, *Dactyl*, and two *Anapaests*, which consists of a *Dactyl* and a *Spondee*, as *Dionysius*. Now the other Poetess, who (if there were two, which is difficult to be decided, the History of Poetry being so confounded) was the person which *Plutarch* here means, and is said by *Suidas* to have wrote several Epigrams, Elegies, Iambicks, and nine Books of *Epyck* Verses, whereof she is said to be the first Inventress: these *Epyck* Verses or Songs composed to the Harp are so call'd from *Lyra* the Harp, the original of which Instrument both *Athenians* and *Sicilians* attribute to her. The ingenious and learned Monsieur *Rapin* (in his Reflections on *Aristotle's* Poetics), saith, that *Demetrius* and *Longinus* have great reason to boast so highly, in their Works of the admirable Genius of this *Epyck* Poetess; for that, in those fragments which are left of her, are found some strokes of delicacy, the most fine and most passionate in the World: whatsoever was extant of her composition, is printed in Greek and Latin by *Henry Stephens*. That this *Sappho* had many Disciples, is mention'd here by *Philostrophus*, and named by *Suidas*, who calls them *Sappho's Disciples*, *Georgias*, *Alphionia*, and *Eumia* *Salamina*. Now besides *Sappho*, we read of many others of that Sex famous for Learning, as *Demophila* the *Pamphylian's* Wife whom *Apollonius* here mentions; *Proba* the *Roman* Consul's Wife, who (A. D. 414) wrote in Heroick Verse the Contents of the Old and New Testament, so far as the descending of the Holy Ghost; *Corinna*, who was *Ovid's* Beloved; *Elpis*, the Wife of *Borialis*; *Polla*, Wife to *Lucan* the Poet, who often help'd her husband in the composition of his *Pharsalia*; *Lesbia*, Mistress to *Catullus*; *Cornificia*, the *Roman* Poetess; *Thebais*, the Compositress of Epigrams; and the other famous Poetess *Corinna*, who five times vanquish'd *Pindar* in the Poetical Art, wherein he had challenged her to contend in the City of *Thbes*; neither must we here omit the late ingenious Mrs. *Philips*, our English *Sappho*.

[4] *Diana Pergea*. *Perge* or *Perga* is a Town of *Pamphylia*, 8 miles distant (Westward) from the City of *Atalia*; in this *Perga* was a Temple consecrated to *Diana*, whereof *Cicero* speaks, *Verr. 3*. Now from hence was *Diana* call'd *Pergea*, as saith *Malet*, or *Pergasia*, as *Stephanus* hath it; also *Dionysius*, verse 854.

Αἶμα δ' ἔχουσιν Παμφυλίας οἱ αἰετὲς
ἔχουσιν, ἢ γὰρ τὸ ὄνομα κοινόν.

[5] *Hymns sung after the Aeolian and Pamphylian manner*. *Plutarch* (in his Discourse of Music) and *Glarean* (in his 2d. Book, and 10th Ch. of his *Dodecacorda*) tell us, that the Ancients distinguish'd their Musick into four Moods, deriving them from four Countries, for whose particular Genius they seem to have been at first contriv'd. Of these, the three first were named the *Phrygian*, the *Lydian*, and the *Dorian*; and according to the opinion of *Plutarch*, and *Glarean*, a Native of *Aryas*, is said to be of greatest Antiquity. Now to these three former *Sappho* the *Lesbian* added a fourth, term'd the *Mixolydian*, thereby completing the number of the four *Tetrachords* (as call'd in the *Mixolydian*, because it was intermixed with the *Lydian*; nevertheless, by this Count make *Tersander*, others *Pythodorus* the *Piper*, and others *Lamproclides*, the *Inventor*; Others there be who to these four have added three more, which they term *Cholarch*; for the *Hypodorian*, *Hypolydian*, and *Hypophrygian*; so the one there might be four more, adding to the number of *Planets*; and to all these *Pythagoras* adds an eighth, call'd the *Hyperionian*, being sharper and shriller than any of the rest. But *Lucian* (in his *Philosophical lib. 1.*) names only five, viz. the simple *Ionian*, the various *Lydian*, the complain-

ing

[7.] *The Wisdom of Pythagoras*; notwithstanding I have written several things already concerning this Philosopher, yet give me leave in this place to sum up his whole History, with Monsieur *Rapin's* Character of him, which is this: *Thales* and *Pythagoras* (saith he) were the two Founders of ancient Philosophy; the one in *Greece*, the other in *Italy*. Nevertheless there appear'd in the School of *Pythagoras* somewhat more regular and better establish'd, than in that of *Thales* and his Successors. For as in the Doctrine of *Pythagoras* every thing was made mysterious; so submission was its principal Character: that Religious Silence which with so much rigor he impos'd upon his Disciples, was an Art to procure himself the more respectful attention. The Life of that Philosopher, as well as his Doctrine, is even at this day a great Subject of Controversie: he was indeed a man of a deep reach, a quick penetrating apprehension, and of indefatigable industry and application. His usual way of teaching was by Geometry and Numbers: he explain'd material and sensible things by Geometry, and intellectual by Musick and Numbers. He was of too solid a Judgment, to imagine any reality in Numbers, which are but only intentional Beings, as *Aristotle* proves in his *Metaphysics*. It is true, he found so great a facility in explaining the perfection of every thing by harmony and proportion, after the manner of the *Egyptians*, that he express'd himself no other way; and that he made use of Numbers as of Symbols and Signs to teach with: and all that Science of Numbers which was so familiar to *Pythagoras*, is still to this day a kind of Mystery, whereas the Secret is not very well known. *Isambard* in the Life of that Philosopher says, that he invented a Musick proper for the Cure and quieting of the Passions. In his Moral Philosophy there is nothing regular, only fair Maxims without Principles: his Natural Philosophy is the same almost with that of the *Platonists*. His Doctrine of two Principles, the one of good, and the other of evil, whereon the *Manichæans* built their Faith, is false; for of real Beings there is but one real Principle. *Pythagoras* in *Plutarch* boasts, that the greatest fruit which he had reap'd from Philosophy was, (as his Disciple *Apollonius* here does) not to wonder at any thing: for that Philosophy discover'd to him the cause of every thing, as *Horace* expresses it so bluntly, *Nihil enim est proprium off. omni Nimis*. In fine, *Pythagoras* had so extraordinary a Genius for Philosophy, that all the other Philosophers have gloried to stick to his Sentiments: *Socrates* and *Plato* have hardly any thing that is good but from him. And if we consider more narrowly, we shall even find, that amongst all other Sects almost, there is some what of the Spirit of *Pythagoras* predominant in them.

The King granteth to Apollonius, that he may be entertain'd by a private
 Host: An Eunuch is sent to Apollonius, to acquaint him that he should
 ask twelve Boons of the King, and a time is appointed for that purpose.
 The advice of Darras about the Boons to be receiv'd.

NOW the King telling him that he was more pleas'd with his coming, then if he had added the Riches of the Persians or Indians to his own wealth, and that he made him his Guest, and partaker of his Royal Court; Apollonius replied, If you should come into my Countrey Tyana, and I should entreat you to abide in that House which I did inhabit, would you do so? No, sayd the King, unless it were such an House as could conveniently receive me, and all my Attendants. The same it my case, said Apollonius, for should I dwell in this House, I should receive many troublesome guests, and I have no room for them, nor any thing to entertain them. I have no more place, nor any thing to entertain them. I have no more place, nor any thing to entertain them. I have no more place, nor any thing to entertain them.

be as frequent with you as you please. Wherefore the King condescended in his Request, so should he might not displease him, appointing a certain honest and good Babylonian to entertain him. Now as they were at Supper, an Eunuch (one of the King's Messengers) came to them with this Message to Apollonius. The King giveth you liberty to ask of him twelve Boons, such as you your self please, entreating you that they may not be small ones, in that he hath a desire to make known his Magnificence as well to your self, as to us. Apollonius commending the Message, asked him, When it would be seasonable to make his Demands? To whom the Eunuch reply'd, To morrow: and whereupon went to all the Friends and Kinsmen of the King, and enjoy'd them to be present with the Petitioner, a man whom the King so much honour'd. But Damis said, He understood that Apollonius would ask nothing, in that he knew his disposition, and had sometimes heard him pray to the Gods in this manner, O ye Gods, grant me to have a few things, and to stand in need of none! But nevertheless, observing him to stand in a brown study, he concluded that he would ask something, and that he was then pondering within himself what it should be. But Apollonius said to him, O Damis, I am musing with my self this evening why the Barbarians should think Eunuchs to be modest, and should make use of them to keep Women? I (said Damis) think this to be manifest even to a Child, in as much as gelding having depriv'd them of the faculty of Copulation, they are permitted not only to keep Women, but even to lye with them. Whereunto Apollonius answer'd, Do you think that gelding cutteth away their loving, or Copulation with Women? Yes, reply'd Damis, for if the part be extinguish'd that doth inflame the whole Body, none will be stricken with Love: Whereupon Apollonius after having paus'd a while, said unto him, To morrow Damis you shall understand that [2] Eunuchs are in Love, and that the Lust which cometh in through the Eyes is not extinguish'd, but that there remaineth some heat and vigor in them: for something shall come to pass that will disprove your Discourse. But were there any humane Art that is so powerful to expel such Lusts out of the Mind, yet should I not think fit to reckon Eunuchs in the number of the chaste, as being enforced thereunto, and by a violent Art drawn to an abhorrency of Love: for it is the part of Chastity, when a man is exceeding lustful, not to yield to the allurements of Venus, but to abstain and overcome that rage. Whereunto Damis reply'd, O Apollonius, we will consider of these things again hereafter: but now we must advise with our selves what answer is to be made to morrow, to the great and excellent Offers of the King: for you perhaps will ask nothing, but you ought to beware that you seem not out of pride to refuse the King's Bounty. This therefore is to be heeded, as also in what Countrey you now are, and that we lye at the King's mercy. But above all you must take heed of Calumny, lest you be thought to reject good Offers out of arrogancy. Besides, you must consider, that the Victuals which we now have, will serve us till we come into India, but they will not suffice to bring us back, nor do we well know where to get others.

Illustrations on Chap. 21.

[1] A Greek is more wise than a man, that Pericles consists in Moderation, hath been the common opinion; and as the French Philosophers in his Philosophical Conference observed, that the property of every thing consists of Reason to be carried into Excess: The Stone to the Centre, Fire to the Circumference, the Earth imbibes as much Water as it can, an Animal eats as much Food as it can cram in, the Spider weaves as long as it hath where withal, the Nightingale often sings till she bursts, and every Passion guided

what have we poor Women done unto thee, that thou shouldst thus wage War upon us with such
 extremity, and yet no Marriage, nor ever learn'd to handle any other weapons than the Dillet
 and Spindle: wherefore then dost thou do this at of our pleasures, by taking away our hand-
 bands instruments of Generation? And there no more needful, no more must thou needs ex-
 tend the power of thy War upon them only, which Nature hath put on the life of? Whereupon
 Theobald was for aken with those Woman's Arguments, and he ever after forbore that kind
 of Cruelty. Dr. Brown saith, that all Castrated Animals (as Eunuchs, Spades, &c.)
 are longer lived, than those which retain their Virility. Now concerning the Lust of
 Eunuchs, whereof Apollonius here speaks, there have been many famous Examples of
 the like nature, sufficient to verifie his Assertion, that Eunuchs are in Love: Pavorinus
 the Philosopher, who lived in Adrian's time, was an Eunuch, and yet nevertheless ac-
 cused of Adultery. So likewise is it reported of the Eunuch Hegemon, that he was actually
 taken committing Adultery; as in the three and twentieth Chapter of this first Book of
 Pindarus, we have another Example of the like nature. Nay, 'tis a thing seen almost
 every day among Houles, to have Geldings cover Mares, and that to all outward ap-
 pearance, as well as any Horse-Hole. But what I most wonder at, is a Story related by
 Suidas, viz. that Hermias the Eunuch begat Ptochides; for Galen (lib. 1. de usu part.)
 positively declares, that Eunuchs are altogether unfit for Generation; nevertheless
 whether it be through an imperfect Castration, leaving some Fibers of small Vessels be-
 longing to those parts undissolved, or no, yet most certain it is, that some among them
 have had very strong and amorous Inclinations: and this hath made lascivious Women
 ever so fond of them.

Carthago Eunuchos habet sua Gellia, quærit &c. Martial. Epig.

CHAR. XII.

Apollonius at first makes a Shew, as if Damis had by his persuasions pre-
 vail'd with him, to accept the King's Gifts; in that Echines, Plato,
 Aristippus, Helicon, Phytion, Eudoxus, and Speusippus, were lovers
 of Money. Afterwards he gravely disputes, that Money is to be con-
 temn'd, especially by a wise man.

NOW with such Art did Damis allure him not to refuse the King's Libera-
 lity. But Apollonius, as taking part with him in his Reasoning, said
 to him, O Damis, you forget the Examples of others: among which I
 am one; that [1] Echines, the Son of Lysanias, sail'd into Sicily to [2] Dio-
 nysius for Wealth's sake; and [3] Plato in like manner pass'd [4] Charybdis
 thrice for Sicilian Riches; Likewise [5] Aristippus the Cyrenean, [6] Heli-
 con of [7] Cyzicus, and [8] Phytion, when he fled away from [9] Rhegium,
 so plung'd themselves in Dionysius's Treasures, that they had much ado to recover
 themselves from thence. Moreover they say, that [10] Eudoxus the Cnidian, ha-
 ving made a Journey into Egypt, did openly confess that he came for Riches, and
 discours'd with the King of the same. But not to traduce any more learned men, they
 report, that [11] Speusippus was so in love with Money, that he travell'd into
 Macedonia to [12] Cassander's Wedding, carrying along with him certain se-
 lect Poems, which he there recited to get Money. But as for me, Damis, I suppose
 that a wise man is in greater peril, than they that cross the Sea, or go into the
 Wars; for my attendeth him both when he speaks, and when he holds his peace;
 when he is very earnestly, and when he is remiss; when he doth something, and
 when

him for the time, in so much that he lived with him till he was expelled. After which he returned to Athens, where not daring to contend with *Plato* and *Aristotle* in Philosophy, he taught, and took money for the same only in private. At length he applied himself to the making Orations for the *Forum*, wherein *Timon* saith, he was very persuasive: *Ischias* wrote one Oration in Answer to him, wherein he asperses *Alcibiades* for many things very improprie, as patronizing an unjust Cause, borrowing without intent to restore, selling himself contrary to the Laws of *Solon*, and Precepts of *Socrates*, and for injuring *Hoplites*, his Wife and Children: but of this see more in *Athenians*. He wrote *Dialectical* Orations, and *Epistles*, as you will find in *Zarnius*, and in the ingenious Mr. *Smith* by his Lines of the Philosophers. [2.] *Dionysius*, there were several eminent men of this Name: It was sometimes appropriated to *Archon*, besides there was *Dionysius Alexandrianus*, a Grammarian under *Trajan*; *Dionysius Milesius*, an Historian that wrote the Translations of *Perses* after *Darius*; *Dionysius Halicarnassensis*, who flourished in the time of *Augustus*, a famous Historian and Orator; *Dionysius*, a Philosopher of *Heraclea*, and one of *Zeno's* Scholars, who being quarrelled with the Stoics, eschewed against his Master, for teaching that pain was virtuous; *Dionysius Periegetes*, of *Perge*, the Disciple of *Apollonius*, and a great Father of *Augustine's*; *Dionysius Periegetes*, who lived at the same time, and wrote Geography in Hexameter Greek Verses, which are as this day extant; *Dionysius Areopagita*, who being in *Aegypt*, where he beheld the unnatural and wonderful Eclipse of the Sun, at the Passion of our Saviour, cry'd out, *Aus Deus Natura pariter, aut Mundi machinatio deficiat*: *Ecce the God of Nature suffers, or the frame of the World will be dissolved*. There were also (besides many others) two eminent Tyrants of *Sicily*, whereof the latter (who was banish'd to *Corinth*) is the person *Apollonius* here cites: For that *Lucianus* (as I have already shew'd) tells us, how *Alcibiades* continued with him till the time of his Exile. Now this *Dionysius* the younger having heard, that his Father in the time of his sickness was contriving with *Dion*, how to impede his sole Succession, conspired with the Physicians to get him poisoned, which being effected, the Government devolved solely upon him. At the beginning of his Reign, the people promised themselves much happiness under him, for he recalled back *Plato* from Banishment, as if he meant to follow his Advice and Instructions; but in a short time fell out with him, and sent him back to his Friends at *Tarentum* in *Italy*. *Plato* being thus dismiss'd, the next thing *Dionysius* did, was the striking up a dishonourable Peace with the *Gorchaginians*, upon whom his Father had begun a War, which his Son's Sloth and Luxury permitted him not to prosecute. He likewise banish'd his Uncle *Dion* to *Corinth*, (for being the peoples Favourite) which occasion'd the falling out betwixt *Plato* and him, for that *Dion* had been *Plato's* Disciple. Now *Dion* remaining thus discontented at *Corinth*, rais'd an Army of *Mercenaries*, and invaded *Sicily*, where pretending he came to vindicate the ancient Liberties of the people, they flockt into his assistance from all parts, in so much that he took the principal City *Syracuse* with little or no opposition. Hereupon *Dionysius* retired into a strong Castle of the Island, from whence being likewise forced, he afterwards fled into *Italy*. Nevertheless the Citizens of *Syracuse* falling into Distractions for want of Money, and growing weary of *Dion's* Government, several Plots were laid against him, whereof one (through the Treachery of his pretended Friend *Callistratus*) cost him his Life. Now after *Dion's* death, *Callistratus* first, and then several others, possess'd the Government of *Sicily* for some few months, till at length *Dionysius* coming unawares upon them, in the 10th. year of his Exile recover'd again *Syracuse*, and the whole Principality, which he had formerly lost. Now as the Restoration of a Prince may be esteem'd the more secure, when the people having so lately tasted of the Ruines of a Civil War, will be the less apt to run speedily into the same again; so on the other side there is always left remaining some of the old leaven, that will be ready to set things into the old Fermentation upon any slight occasion: And thus it fared with *Dionysius*, who being no sooner return'd to his old Dominions, but likewise beginning his old Extravagancies, was in less than four years time after his Restoration, banish'd by *Tampron* a second time to *Corinth*, where being very poor and necessitous, he turn'd Pedagogue for his livelihood, and so ended his Life in great poverty and disgrace, being the 2d. year of the 109th. Olympiad, and A. M. 3661. *Plutarch* Par. *Dionys.* *Ellen* Var. Hist. Justin. It is said of

of this *Diaryou*, that an old Woman paying very much for his Life, and he asking her why she did so, her Answer was, I can remember (saith she) one cruel Tyranny, and I would ever be wishing his Death; then came another, and he was worse; then camest thou, who art worse than all the former, and if thou wert gone, I wonder what would become of us, if we should have a worse? From this Prince's Misfortune, came the old Proverb, *Diaryou Utsushi*, which signifies any one that is fallen from high Honours into Contempt.

[3] *Charybdis* is a Gulf in the Straits of Sicily, now called *Scyllaria*; it is very dangerous, by reason of the whirling Streams flowing contrary each to other; it is situated over against *Scylla*, no less dangerous for its Rocks: The Moral of this Fable teaches us Mediocrity, to avoid running out of one extrem into another; wherefore, *Incide in Scyllam qui vult vitare Charybdis*, is no more than our common English Proverb, *To fall out of the frying-pan into the Fire*. *Charybdis* is (saith Bochartus) no other than *Cherubim*, i. e. *Foramen perditionis*. The Poets feign this *Charybdis* to have been a Woman of a savage Nature, that ran upon all Passengers to rob them. Also, that having stolen the Oxen of *Hercules*, *Jupiter* kill'd her with his Thunderbolts, and afterwards converting her into a furious Monster, he cast her into a Gulf, which bears her Name: See more of this in *Homer's Odyssey*. *Ovid Met. lib. 7. 8. Ovid Pontic. 4. and Virgil Æn. 3.*

*To Corinth Love the Cyrenean Maid,
Where he enjoy'd the Italian Laid;
No less the Jewish Amiteppus knew,
Whereby he sought the power of Love to draw.* Deiphot. 13.

To Corinth Love the Cyprian Lad,
Where he enjoys a Thessalian Laid;
No Art the West Antippos knew,
Whereby he might the power of Love pursue. Deipn. 13.

We read in *Larion* of his Voyage to *Dmitry's* Court, which *Philofophos* here mentions; he soon became a Favourite with *Dmitry*, being of such an humour, as could conform it self to every place, time, and person, acting any part, and contriving whatever hap- pen'd to the ball: as *Horace* speaks of him.

When *Dionysius* put upon him, he took it patiently; for which being reproved, *Nicomachus* (saith he) suffer themselves to be wet all over, that they may catch a Gudgeon; and shall I be troubled at a little Spide, who mean to take a Tyrant? This fawile compliance rendered him more acceptable to *Dionysius*, than all the other Philosophers. He begg'd money of *Dionysius*, who said to him, You told me, A wise man would not wish; Give it me first, (said he) and we will talk of that afterwards; when *Dionysius* had given it him, Now (saith he) you see I do not want; *Leontius* *Dionysius* asking him why Philosophers haunted the Gates of rich men, but rich men not those of Philosophers: Because (saith he) the one knows what he wants, the other not! *Dionysius* sending *Archippus* to call him, The Court Spaniel. Afterwards *Archippus*, passing by whilst *Dionysius* was builed about washing of Hens, *Dionysius* desired him saying, If you had learn'd to do thus, you need not have follow'd the Courts of Princes. And you (said *Archippus*) if you had known how to converse with men, needed not so have wash'd

[illegible]

Thus ingeniously rendered by Mr. Smith:

Dice: *On Herod's Arabian horse, with bow in hand, and arrow in his nostril, he is about to strike the king of the Jews.*

Antiph: *He who smokes me, and leaves me out, The company of Kings he would destroy.*

12

His Life was wholly addicted to Voluptuousness and Luxury, in so much, that his Philosophy was tainted therewith; the Doctrine that he taught being soft and voluptuous, and therefore condemn'd by *Amples*, *Plato*, *Plato*, *Plato*, *Plato*, and *Plato*. He used to say, that good Cheer was no hindrance to a good Life. The Pleasures which he had, he used; and those which he had not, he desired. When he travell'd to increase his Knowledge, he made his Servants cast away their Money, that they might travel the lighter. He said, Pleasure was the end of good men, and Sorrow of ill. He liked no Pleasure, but that which might concern a man's own Happiness. But of his Doctrines, Apothegms, Writings, and Epistles, see them in Mr. *Steuart's* Lives of the Philosophers, collected at large out of *Lactantius*, *Cicero*, *Athenius*, *Plutarch*, *Stobaeus*, and others. For the manner of his Death, it was thus: Having lived long with *Diogenes*, at last his Daughter *Ariste* sent for him to come and order her Affairs at *Cyrene*, she being in danger of oppression by the Magistrates. Hereupon *Aristippus* took leave of *Diogenes*, and being on his Voyage, fell sick by the way, and was forced to put in at *Lipara*, an *Aeolian* Island, where he died. His Disciples and Successors in his Doctrine were his Daughter *Ariste*, *Diogenes* of *Prismad*, his Grandson *Aristippus*, *Theodorus* the *Arbiste*, *Antipater*, *Epicurides*, *Parabassus*, *Hegesias*, and *Antisthenes*.

[5] *Plato*, Sec. *Plato*, the Prince of the *Academick* Sect, was born at *Athens*, in the 88th Olympiad, as *Ludovic. Plois* writes in *August. Croic. lib. 8. ch. 4. Apuleius* (*lib. 1. de Dogm. Plat.*) tells us, that *Plato* was so surnamed from the large Habitude of his Body, for he was at first called *Aristocles*; however some think he was called *Plato*, from the Amplitude of his Speech and Eloquence. As for his Parents, they were *Ariston*, and *Perictione*; his Father's Family was related to *Cyprus*, the last King of *Athens*; his Mother *Perictione* (by some called *Perone*) was descended from *Solon*, the famous *Athenian* Lawgiver, whence *Plato* in his *Timaeus* speaking of *Solon*, calls him his Kinsman. Nevertheless *Apuleius* saith, there are some who assert *Plato* to be of a more sublime Race: and *Aristander* (who is follow'd by many *Platonists*) thinks he was begotten on his Mother by some *Spectrum*, in the shape of *Apollo*: for *Plutarch*, *Seneca*, and others affirm, that *Apollo* *Perictione* *se miscuit*. Whilst *Plato* was yet an Infant, carried in the arms of his Mother *Perictione*, *Aristo* his Father went to *Hymetus*, (a Mountain in *Attica*, eminent for abundance of Bees and Honey) to sacrifice to the Muses, taking his Wife and Child along with him; as they were busied in divine Rites, she laid the Child in a Thicket of Myrtles laid by; to whom, as he slept (*in Quibus dormivit*) came a swarm of Bees buzzing about him, and (as it is reported) made a Honey-comb in his mouth: which was taken as a preface of his succeeding Eloquence. *Plato's* first Master was *Socrates*, with whom it is said he lived eight years; in which time, he committed the substance of *Socrates* his Discourses to writing, but with great mixture and addition of his own, which much offended *Xenophanes* his co-Disciple, who in an Epistle to *Aeschines* *Socraticus*, upbraids him with it: *Epistol. Epistol. Epistol. 24*. From *Socrates* he received the chief of his Morals. After *Socrates*'s death, *Plato* applied himself to *Cratylus*, the Disciple of *Heraclitus*, from whom we may presume he received good instruction; for else he maketh him the chief Subject of one of his Dialogues. Now *Plato* being the first of all the *Athenian* Sect, and afterwards determining to be of the *Socratic* Discipline, became the most famous of all Philosophers. *Apul. lib. 1. de Philosoph.* After this, *Plato* addressed himself to *Allegorists*, who follow'd *Pythagoras*'s Philosophy, from whom we may suppose he borrowed many of his Metaphysical Contemplations about divine Ideas, which he hath discoursed at large in his Dialogue called *Parmenides*. Then *Plato* had recourse to *Euclid*, Founder of the *Mathematical* Sect: from whence he went to *Cyrene*, there to be instructed by *Theodorus* the Mathematician. In the next place, *Plato* having a strong inclination to the *Pythagorean* Philosophy, travell'd into *Italy*, that part of it which was called *Magna Graecia*, where *Pythagoras* had Philosophized, and left behind him many Sects and Schools. Now amongst these *Pythagoreans*, *Plato* heard at *Tarentum*, *Archytas* the *Chian*, and *Euclides*, amongst the *Locrian* he heard *Timaeus* the *Locrian*, from whom he is supposed to have borrowed many Traditions touching the Origin of the Universe, its parts, &c. See *Euclid. V. lib. 8. ch. 11*. Moreover, at *Croton*, *Plato* heard *Phileas* the *Pythagorean*; at also *Lycus* of the same Sect, whom he makes the Subject of his Dialogue call'd *Lysis*; and perused the Books of *Epicurus*, alias

alias *Critus*, that famous *Pythagorean* Philosopher. Hence it is, that from *Plato's* great
 Imitation of the *Pythagorean* Philosophy, the Names of *Platonists* and *Pythagoricians* are
 oft confounded in ancient Authors. *Euclid* lib. 14. Afterwards *Plato* (being not content
 with the Knowledge which he had learnt at *Athens*, and from the *Pythagorick* Sect in *Ita-
 ly*) travell'd into *Egypt*, accompanied with *Euclid*, or (as *Vossius* hath it) with
Democritus, where he had 13 Years Conversation with the *Egyptian* Priests, as *Strabo* writes,
 lib. 17. *Cicero* tells us, that *Plato's* Delight in travelling into *Egypt*, was to inform him-
 self in Arithmetic, and the celestial Speculations of the *Barbarians*. After this, some
 will have it that *Plato* travell'd into *Phoenicia*, for that he seems so well acquainted with
 their Learning. Now *Plato* having in this manner collected what stock he could of Ori-
 ental Wisdom, returned home to *Greece*, where in a Village near *Athens* he instituted his
 School called the *Academy*, so call'd from one *Academos*; the place (as *Lucian* tells
 us) was woody and moonish, therefore very unhealthy. Now concerning *Plato's* go-
 ing to *Diocles*, which *Apollonius* here speaks of, we read that he made three several
 Voyages into *Sicily*, whereof, the first was to see the fiery Eruptions of *Ætna*; the se-
 cond to visit *Diocles* the elder, whose anger at it once made him depart, so did his Son's
 (*Diocles* the younger's) love and earnest entreaties, make him return again, and give
Sicily a third Visit. Afterwards he died in the 13th. year of the Reign of *Philip* of *Mac-
 edon*, and in the first of the 108th Olympiad, being the 81. year of his Age, according to
Hermippus, *Cicero*, *Seneca*, and others; Age alone being his death: *Hermippus* saith, he
 died at a Nuptial Feast; *Cicero*, as he was writing; but some falsely report, he was de-
 voted with Lice, as *Phrynus* saith. His Doctrine and Precepts are at large treated of by
Mr. Stapyl, but as for his Character, it is thus given us by a late ingenious modern Au-
 thor: "*Plato* has the smoothest tongue of Antiquity, and takes pleasure to make men
 hear him attentively, though he is not much concern'd whether they believe him or
 noe: he is always florid, but not always solid; the false relish that was then in vogue
 through the credit of the *Sophists*, oblig'd him to that flourish of expression which he
 us'd. He is witty, quick, and elegant, and as ingenious as a man can be; for with se-
 cret Coherence and Method he observes in his Discourse a secret Economy, which fails
 not to hit the Mark. And seeing he teaches only by way of Dialogue, that he may
 follow a free and disentangled Style, which has the Air of Conversation, he is rich in
 Prefaces, and magnificent in his entry on Discourses; yet he decides but little, no more
 than *Socrates*, and establishes almost nothing at all: however, what he says is so natu-
 rally express'd, that nothing can be imagin'd more taking. The slight matters which he
 mingles with great in his Discourses, and the Trifles wherewith he circumstantiates
 what is essential and weighty in the Subjects he treats of, render him assuring; and it is
 by this way alone that he amuses. But although the great desire he hath to be pleasing,
 he is too much for telling of Wonders. Most part of his Discourses are nothing else
 but Fables, Metaphors, and continual Allegories; he affects often to be mysterious in
 what he says, that he may keep himself the more within the verge of his Character;
 and it is commonly by Lying that he undertakes to persuade Truth. *Academy* pre-
 tends, that his sense is more to be found in his words, which are often Allegorical;
 Moreover, he was too much a Politician to be a Philosopher; for in one of his Letters
 to *Dionysius* of *Syracuse*, he acknowledges that he publish'd none of his Maxims, but
 under the Name of *Socrates*, that he might not be accountable for his own Doctrine,
 in a time when the Nicety of the people of *Athens* was offended at every thing. The
 Condemnation of *Socrates* made *Plato* so cautious, that to be in good terms with the
 publick, and to dispose the people of the opinion, that he was addicted to the Sen-
 timents of his Master, he turn'd *Pythagorean*. Now howbeit he was a man of vast Ca-
 pacity, (for *What did he not know*, says *Quintilian*?) and had a wonderful Genius for
 Sciences, whereof he always speaks better than others did; yet must it be acknow-
 ledged, that he gave greater Reputation to Philosophy by the Conduct of his Life and
 Vertue, than by his Doctrine: for he was who first taught, that true Philosophy con-
 sisted more in Fidelity, Constancy, Justice, Sincerity, and in the love of ones Duty,
 than in a great Capacity. After his death, his Disciples so alter'd his Doctrine, and
 fill'd his School with such wild Opinions, that scarcely could there be known amongst
 them the least print of the true Doctrine of *Plato*: which was divided into so many
 Sects,

"Sects, as there started up Philosophers in the Ages following. *Cicero* (in his Book de *Divinatione*) tells us, that *Plato* was accounted *Deus Philosophorum*; also *Ambrosius* (in *Cicero's* *Brutus*) saith, *Plato erat mihi in hoc amicum in domum*. *Maximus Tyrim* affirms, that Nature her self never saw any thing more eloquent, no not *Homer* excepted; wherefore *Panalius* styles him, the *Homer* of Philosophers: *Pliny* calls him, *Sapientia Antistitem*; and *Salvianus*, *Romanorum Civem*; also others term him, another *Socrates* of *Italy*. The ancient School of *Plato* degenerated by the Sentiments of the new, into the Sects of *Scepticks* and *Pyrrhonists*, who doubted of every thing. *Marcusilius Ficinus* pretends, that *Plato* knew the Mystery of the Trinity. The Emperor *Julian* professed the Doctrine of *Plato*, to that which *St. Paul* taught the *Athenians*. The Logick of *Plato* (which is the same with that of *Socrates*) consists more in Examples, than Precepts; it hath nothing that is particular for Reasoning, because *Socrates* valu'd not that part of Philosophy. Though both of them placed the first discerning of Truth and Falshood in the Senses, yet they pretended, that the Mind ought to be judg thereof. And seeing the Soul of man was but a small spark of the universal Soul of the World, and according to them a Beam of the Divinity; they thought, that that particle united to its principle was ignorant of nothing; but that entering into the Body, by that Alliance it contracted Ignorance and Impiety, from which, Logick served to purifie it. *Alcinus*, who gives us an exact Explanation of the *Dialectick* of *Plato*, says, that this Philosopher made use of Division, Definition, and Induction, to resort to the fountain of the first Truth: Division was as a Ladder, whereby to ascend from things sensible to things intellectual; Definition was a way to lead from things demonstrated to those that were not; and Induction the means to find the Truth by the principle of Suppositions: for by Division he came to Definition, as by Definition to Induction and Demonstration. Moreover, it appears by the Principles of the Logick of *Plato*, which allow'd no Truth but in the Ideas, that his School made profession of knowing nothing; because men cannot judg of single and individual Beings, but by the Senses, which are fallacious: So that the Disciples of *Plato* placed all their Logick in not believing any thing too slightly, and in retaining the entire Liberty of Judgment, among the Uncertainties which are found almost in every thing: In fine, Upon that great Maxim of a general Incomprehensibility of all things, was that Academy reform'd under *Lacydes* and *Arceflax*, and the Sect of the *Scepticks* and *Pyrrhonists* raised. As for Moral Philosophy, *Plato* brought it to greater perfection, upon the Model that *Socrates* had left him; for by his Ideas which he gave to every thing, as the universal Principle of Philosophy, he raised all Vertues to their highest perfection. In his *Phaedrus* he explains the Nature of Moral Philosophy; the end whereof is to purifie the Mind from the Errors of Imagination, by the Reflections that Philosophy suggest to him: However, the greatest part of his Dialogues are but good Discourses without Principles, which nevertheless fail not to hit the Mark, and to instruct in their way; for the Morals of this Philosopher are full of Instructions, which always tend either to countenance Vertue, or to discourage Vice: and that Morality is spread in all his Discourses, though there be nothing in it extraordinarily singular. Some pretend, that the Metamorphosis of *Apuleius* his golden Ass, is an Allegory of the Moral Philosophy of *Plato*. *Plato* was the first that rectified the Opinion of the Souls Immortality, which he learnt of *Socrates*, *Socrates* of *Pythagoras*, *Pythagoras* of the *Egyptians*, and the *Egyptians* (as some will have it) of the *Hebrews*, by the means of *Abraham*, whilst he sojourn'd in *Egypt*: *Plato* made it the most important Principle of *Pagan* Morality, thereby obliging men to Vertue, out of hope of Reward, and fear of Punishment. His Doctrine had a tendency to that of the *Stoicks*; as appears by the Example of *Aniochus* of *Ascalon*, who having been bred in his Academy, afterwards turn'd *Stoick*. As for Natural Philosophy, *Plato* hath hardly written any thing on this Subject, which he did not take from the *Pythagoreans*. Also for his Doctrine of Visions, Spirits, and Intelligences, (in his Dialogues of *Epinomis* and *Cratylus*) he took it from *Pythagoras*, and *Zeno* had it from *Plato*; as *Lipsius* writes. *Apuleius* saith, that *Plato* of all the ancient Philosophers, hath discoursed best of God, Providence, Spirits, and divine matters. And it must be granted, that he appears more knowing in that kind of Science, than any of the rest; but seeing he learnt of *Pythagoras*, most part of what he delivers on that Subject, it is not safe to follow him. *Tertullian* saith, the *Platonists* as well as the *Stoicks* align'd even God a Body. *Cicero* speak-

he was skill'd in Astrology, Geometry, Physick, and Law. His Geometry he learnt of *Archytas*, his Physick of *Philiscus*, the *Sicilian*, as *Calimachus* saith in his *Hymns*, also *Philon* (inferred) writes, that he was a Disciple of *Plato*. When he was grown old, having a great desire after Learning, and yet by reason of his poverty standing where he had to purchase it, also much envying the glory of *Socrates* his Disciple, he travell'd from his own Country *Cnidus* (one of the *Cyclades* Isles) to *Athens*, there to learn Philosophy, where after two months abode, he returned home again. And from thence, being supplied with monies through the bounty of his Friends, he afterwards travell'd into *Egypt*, in company of *Charmus* the Physician, carrying along with him Letters of Recommendation from *Achilles* to *Nectanebus*, by which means he was admitted into the Convent of their Priests, amongst whom he continued the space of 26 months, where he wrote a History, comprehending their Transactions the last 3 years. After this he returned to *Athens*, being follow'd by many Disciples, and died in the 58. year of his Age. See *Laertius*, lib. 8.

[EPI] *Spensippus* was an *Athensian*, born at *Myrrina*, (which belongeth to the *Pentemurion* Tribe) his Father named *Ergamedon*, his Mother *Petone*, and Sister to *Plato*. He was educated under his Uncle *Plato*, whose Niece's Daughter he married, having with her 30 Mins. for a Portion, which *Dionysius* gave her; to which sum *Chia* added a Talent. When *Dion* came to *Athens*, *Spensippus* was his constant Companion, which he did by his Uncle *Plato's* Advice, to lessen and divert the morose humour of *Dion*, whereupon *Timon* (in *Solia*) calls *Spensippus* a good letter. *Plato* to *Dion*. The last Voyage that *Plato* made into *Sicily*, *Spensippus* accompanied him, and grew much into favour with the Citizens of *Syracuse*, by reason of his free Behaviour. Afterwards *Spensippus* at his return to *Athens*, instigated *Dion* (who was then in Banishment) to levy War upon *Dionysius*, which accordingly he did with great success, as I have already shew'd in the Life of *Dionysius*; upon this, when *Dion* had recover'd *Sicily*, he bestow'd upon *Spensippus* his Country-house, which he had purchased at *Athens*, as a reward for his good counsel. Now *Plato* dying in the first year of the 80th Olympiad, *Theophilus* being *Archon*, *Spensippus* succeeded him in the School of his Academy, whom he follow'd also in his Doctrine: he continued Master of this School 8 years, till at last being very infirm, and disabled by the Palsie, he relinquish'd it to *Demetrius*. As for the profession of Philosophy which *Spensippus* made, it was the same with that of *Plato*. He first (as *Theodorus* affirms) look'd into the Community, and mutual assistance of Mathematical Disciplines, as *Plato* did into that of the Philosophical. He affirmed, that the Mind was not the same either with good or evil, but of a peculiar nature, proper to it self. And he exacted Money of his Disciples, contrary to the custom of *Plato*. For though he followed *Plato* in his Opinions, yet did he not imitate his Temper, *Spensippus* being austere and cholerick, nor had so great command over his Pleasures. In Anger he threw a Dog into a Well, and indulging himself in Pleasure, he went to *Cassander's* Wedding in *Macademia's* Laers. *Philostrophus*. He was likewise a great lover of Money, as *Apollonius* here mentions, and also *Laertius* saith the same. In so much, that some indifferent Poems which he had made, he himself sung publickly for profit. These Vices, *Dionysius* writing to him, derides, saying, *Plato took no money of his Scholars, but you exact it whether they are willing or not*: as is extant in *Athenai Dipnos*, lib. 12. ch. 24. He was (as *Timochens* saith) very infirm of Body, in so much that he was fain to be carried up and down the Academy in a kind of running Chair. At length he died of grief, as *Laertius* (lib. 4.) affirms: who elsewhere citing *Plutarch*, in the Lives of *Lysander* and *Scylla*, saith, that *Spensippus* died of the *Phthiriasis*; but there is no such passage in *Plutarch*, as now extant. Lastly, Concerning his Writings, *Phavorinus* (in the second Book of his Commentaries) saith, that *Aristotle* paid three Talents for them. He wrote many things, chiefly in Philosophy, as Commentaries and Dialogues; whereof you may see a large Collection in *Seneca's* Lives, out of *Laertius*, *Suidas*, *Plutarch*, *Apollonius*, *Scoborus*, and *Atheniensis*.

Now for the further Illustration of those Philosophers Lives and Doctrines, which are made use of in this Treatise, give me leave (as I did before in History) to now so do the like in Philosophy; and for the better Explanation thereof, present you with this short Scheme, as well of the principal Sects, as Successions of the most eminent Philosophers, which is thus digested and collected out of *Clement Alexandrianus*, *Laertius*, and others.

Typus

of these Games, was to initiate the Youth of Greece in Feats of Activity, for that the greatest numbers of men that ever met upon any such Assemblies, used to resort thither, some as Spectators, and others, in hope of Victory. The original of this Institution was said to be thus: That *Hercules*, with his four younger Brethren, *Peneus*, *Ida*, *Jupiter*, and *Epimachus*, being return'd from the Mountain *Ida* to *Ellis*, propos'd a Match of Running betwixt them all, only to make Sport; also that he who outran should be crown'd with Olive Branches, which accordingly *Hercules* was, he being then the Victor: who there-upon (from the number of those five Brethren) instituted the like Sport to be practis'd every 5th year, to the honour of *Jupiter*, as I said before. Also the Victor was according to the first practice, ever after crown'd with Olive, which gives *Aristophanes* in *Plutus* occasion to deride *Jupiter's* poverty, as being unable to bestow a Crown of Gold upon the Victor, when instead thereof he presented him with a Crown of Olive Branches; *Nam magis aurea decuit, sed dives is esset*. Transl. out of *Aristoph.* Some say, that *Jupiter* himself instituted these Pastimes upon his Victory over the *Titanes*, when *Apollo* outran *Mercury*. In these Games, *Eusebius* writes, that *Coriscus* an *Arcadian* won the first Prize; but *Phlegon* and *Isidorus* affirm, that *Hercules*, the Son of *Alcmena* (and not the *Hercules* before-mention'd) was the first Founder and Victor of these Sports and Prizes. For the Exercises us'd at these *Olympiads*, that Epigram of *Simonides* shews what they were (wherin he enumerates)

Alia, mēp' alia δ' ἔστι, ἀγῶν, ἡ δ' ἄλλη.
Et salus, & pugna, & levitate pedum
Atq; Palestra.

Leaping, Fighting, Running, and Wrestling, were the principal Subjects of their Contention; notwithstanding they had many others, as running Races with Chariots, Disputations betwixt Poets, Rhetoricians, Militians, and Philosophers. Also the manner was then to proclaim Wars, or enter Leagues of Peace. Of this Subject see more in *Cal. Rhodig.* *Natal. Com. Mythol. Polyd. Virg.* and in all the *Greek Poets* and *Historians*.

The second of the *Grecian Games* were the *Pythian*, so call'd from *Pythion*, a place in *Maccedonia*, wherein they were dedicated to the honour of *Apollo*, in commemoration of his Activity in vanquishing the great Serpent *Python*, that was sent by *Juno* to persecute his Mother *Letona*, as the Fable saith: which *Python*, *Strabo* (lib. 6.) expounds to be a bloody wicked man, and enemy to *Letona*, whose Name was *Draco*. In these Games the Conquerors were crown'd with Laurel, as appears by *Lucian* and *Ovid*,

Hinc juvenum quicumq; manu, pedibusve, rotavit,
Vicerat, escula capiebat frondis honorem,
Nondum Laurus erat. — *Metam. lib. 1.*

The Victor was at first adorn'd with other Boughs, but afterwards they made use of the Laurel, which Tree was appropriated to *Apollo*. *Pausanias* (in *Corinth*.) writes, that *Diomedes* at his return from *Troy* having escaped the danger of Shipwrack, did in the nature of a Thanksgiving first institute these *Pythian Games*: which were celebrated once a year at the beginning of Spring, as *Dionysius* in his Book *de situ Orbis* hath it,

Instituere choros omnes, victoria quando
Grata fuit, cum jucundum ver incipit, & cum
Arboribus dulces nidos subteris necton. Sic interpre:

The persons who chiefly frequented these Sports, were the Inhabitants of the *Cyclades*, and all the Islanders about *Delos*. *Pythia* was also the Name of *Apollo's* Priestess.

The third of the *Grecian Games* were the *Isthmean*, celebrated every fifth year in the *Isthmus* of *Corinth*, from whence they receiv'd their Name. They were instituted by *Theseus*, in honour of *Neptune*, as *Plutarch* (in *Vita Thesei*) testifies: Some say, they were dedicated to *Palaemon*, the God of the Harbours, and I conceive that both Opinions may possibly be true, for as much as *Neptune* and *Palaemon* are sometimes *Synonyma* in the *Greek Poets*; however, they were both Gods of the Sea: *Neptune* of all, *Palaemon* only of the Harbours and Sea-shores. In these Sports the Victor was crown'd with a Garland of Pine-tree.

The fourth and last of the most eminent Games in Greece, were the *Neumens*, so call'd, because they were kept in the Fastest *Neumens*. These Feasts were celebrated by the *Argives*, in honour of *Heracles*, who had bravely overcome a Lion in that place, and afterwards wore his Skin for his Armour. Notwithstanding some say, that these *Neumens* Games were call'd in remembrance of *Archemorus*, the Son of King *Lycus*. Now besides these four above-mention'd, they had several inferior Sports and Recreations, such as *Pythius's Dance*, (invented in Greece by one of *Cybele's* Priests, call'd) as a preparative of Youth for War, dancing it in Armour, and with Weapons on Horseback; Naked Games, invented by *Lycus*; Funeral Plays, by *Arctus*; Wrestling, by *Admetus*; Dice, Tables, Tennis, and Cards, invented by the *Lydians*, not for any pleasure or lucre, but for the Commonwealth's good; when in time of Famine, they abated their Hunger by eating every other day, and fasting by the help of these sedentary Pastimes the next. Also the Game of Chess, invented *A. M.* 3635, by a Politician, one *Xerxes*, thereby to demonstrate, how inconsiderable and impotent any Tyrant or Magistrate is, without the strength and assistance of his Subjects. They used casting of the Bar, which was made either of Iron or Brass, and of a vast weight, which whosoever cast highest or farthest won the Prize. They used Wrestling, when two men having anointed themselves, whosoever flung the other first to the ground, was esteem'd the Victor. They sometimes disputed at Cuffs, which Combatants (named *Pugiles*) did tie about their Hands hard Thongs of an Ox's Hide, call'd *urbs*; and these Sports were call'd *Gymnici*, because the parties fought naked. *Palestra* was the place where they exercised Feats of Activity; and the Masters who taught there, were call'd *Gymnastæ*. About this time there were in Greece, *Athletes*, (such as *Apollonius* here mentions) or Combatants of incredible strength, as *Milon* of *Craton*, and *Polydamas*; whereof the one carrying a Bull along the *Stadium*, did afterwards knock him down with a blow of his Fist; and the other *Polydamas* strangled a Lion in Mount *Olympus* with his bare hands. Now these Games and Exercises of the *Grecian* Youth, caus'd them to be such good Souldiers, that with a small number of men they defeated millions of the *Persians* who invaded them. Neither were these Plays and Combats esteem'd of only as relating to War, or to divert the people; but they were also instituted (as appears by the four first I mention'd) in honour of their Gods, whose Festivals were celebrated with such kinds of Sports. Thus *Homer* tells us, how in the Temples they exercised themselves in many pretty Plays, when he speaks of those who did handle the Dice before the *Altar of Minerva*. See more of this Subject in *Pausan.* *Cal. Rhodig.* and *Guadruchius*.

[14] *Olynthos*, a Town in *Macedon*, which is call'd to this day *Olintho*. *Ferrar.*

CHAP. XXIII.

Apollonius asketh of the King, only that he would be merciful to the Eretrians, saying, that he for his part needed nothing but Bread and Fruits: A certain Eunuch taken with one of the King's Concubines, is by the intercession of Apollonius saved from death: Apollonius telleth the King what is to be done that he may reign safely: Of the Embassy sent to the King.

IN the mean time an Eunuch came and called him in to the King, to whom *Apollonius* return'd this Answer, that he would come so soon as he had finish'd to his desire what concern'd the Gods. Accordingly, having finish'd his Offerings and Prayers, he approach'd the King in such a Garb and Habit as procur'd the admiration of the Spectators. When he was come into the presence, the King

King said to him, I give you ten Bases: *Philostrophus* said to such a man, as never yet came out of Greece. *Apollonius* answer'd, Oh King, I refuse not all your Gifts; but there is one which I would not rather than many tents: and wish-
 edly began to fall upon the Story of the *Phrygians*, telling his Rise from *Darius*. I pray you therefore said *Apollonius*, let all these ten Witches be driven out of their Borders: and the Hill that was offer'd them, be constitute you unto them that portion of Land which *Darius* appointed for them. Then much as it is a sad case, if being driven out of their Country, they shall not enjoy that Morfel which was assigned them in stead of their said Land. Wherefore the King assent-
 ing to him, said, The Executioner even till of late have been the Enemies both of me and of my Ancestors: and seeing they had begun the [1] War against us, they have been look'd upon with an evil eye, so that their whole Generation is almost ex-
 tinct; but for the time to come they shall be set down among my Friends, and I will appoint a good Governour over them, who shall do them right as touching the place assigned them. But yet will you not accept the other nine Gifts? Because (said *Apollonius*) I have never acquired no Friends here. But do you your self need nothing, said the King? Yes (said *Apollonius*) Bread and Prails, which to me are pleasant and sumptuous Fare. As they were thus discoursing, a great noise was heard out of the Palace, both of the Eunuchs, and of the Women: for a cer-
 tain Eunuch was taken lying with one of the King's [2] Concubines, and acting as Adulterers are wont to do: whereupon they dragged him by the Hair about the Womens Chamber, after that manner as the King's Servants were used to be drag-
 ged. But when the eldest of the Eunuchs related, that he had long since observ'd this Eunuch to be in Love with that Woman, and therefore had forewarn'd him not to speak with her, nor touch her Neck or Hand, and to abstain from dressing her only of all that were within the Chamber: notwithstanding she had now found him lying with her, and doing the work of a man. Thereupon *Apollonius* looking upon *Damias*, tacitly admonish'd him, that now he had a demonstration of that Dis-
 course, which was formerly Philosophis'd between them, concerning Eunuchs being capable of Lust. But the King said to the standers by, It is a shame that we should in the presence of *Apollonius*, adventure to discourse of Modesty or Chastity, and not refer the determination of such matters to him. What therefore do you (*Apol-
 lonius*) appoint this Eunuch to suffer? *Apollonius*, contrary to the opinion of all that were there present, answer'd, What else but to live? At that the King blushing, replied, Think you that such a Fellow is not worthy of many deaths, who durst vio-
 late my Bed? But, said *Apollonius*, I spare not this for his pardon, but for his punishment, which shall gnaw him continually: for if this Love-sick Eunuch be permitted to live, longing for Impossibilities, neither will his Meat nor Drink please him, nor those Shews, which give great content to you and your Attendants. Moreover, his Heart will often pant, whilst his Sleep suddenly departeth from him, as it is used to happen to those that are in Love: and what Consumption can so pine him away, or what Pestilence can so fret his Bowels? Nay, if he be not a very [3] Coward, he will often supplicate you to kill him, or else will dispatch him-
 self, much lamenting this present day, wherein he was not put to death. Such was the Answer of *Apollonius*, so wise and so mild, that the King permitted the Eu-
 nuch to live. Afterwards the King going forth to hunt in the Park, where Lions, Bears, and Panthers, were enclosed for the Barbarians: *Apollonius*, whe-
 ther he would go a hunting with him? To whom *Apollonius* answer'd, You have forgotten (Oh King) that I would not be present with you whilst you sacrificed: and besides, 'tis no pleasing thing to look on while Beasts are tortured, and brought

into bondage, contrary to their own Nature. Then the King demanding of him, by what means he might reign firmly and securely, Apollonius answered, If you honour many, and trust few. When a certain Prince of Syria had sent Embassadors to him, concerning two Towns that lay upon the Confines of his Country, saying, that they had sometimes belong'd to Antiochus and Seleucus, but now were under his jurisdiction, as being part of the Roman Empire. And though the Arabians and Armenians durst not make any attempt upon those Towns, yet the King had invaded them, that he might enjoy the Profits of so remote a Country, as pertaining rather to him, than to the Romans. The King having caused the Ambassadors to withdraw a little, said to Apollonius, These Towns were by the aforesaid Kings granted to my Ancestors, for the breeding of those wild Beasts, which being taken by us, do pass over Euphrates unto them; but they forgetting those matters, do seek after unjust Innovations. What therefore think you (Apollonius) of the meaning of this Embassy? Apollonius replied, Their meaning seemeth very fair and reasonable, if being able to retain the possession of those Towns situate in their Confines whether you will or no, they had rather receive it of you of your own accord. He further added, that he ought not for the sake of certain Towns, (than which, many private persons have possessed greater) to enter into contention with the Romans, or to undertake a War upon so small an occasion.

Illustrations on Chap. 23.

[1] **T**hey had begun the War upon us, &c. Man is nothing but Self-Interest incarnate, which consists totally in love of Life, and fear of Death: These are in effect to man, as two Ears to a Pot, whereof the one is to be held by Love, the other by Fear; Love is the fairer, but Fear the surer, and of greater operation: wherefore Pallas the God of Wisdom is always pictured armed, and the modern Inscription upon our great Ordnance is, *Ratio ultima Regum*, to shew, that in perswading people to Submission and Obedience, after all Arguments of Conscience and Law used in vain, the Death-thundering Cannon is the last and surest Motive; for Self-love is deaf to all Motives, but that of Death the King of Terrors: therefore Princes to express their Character by Herald Hieroglyphicks, are usually observ'd to choose Birds or Beasts of prey, as the Roman Eagles, the English Lions, &c. only France to outshine the Glory of Solomon, chose the Lillies. The Ancients to decipher the best Education of a Prince, report Achilles to have been bred up under Chiron the Centaur, who was half a Man, and the other half a Beast; and that very fierce. The Camel, a great and strong Creature, yet by reason of his meek and harmless Nature, is led by Boys, and heavy laden; whereas the Leopard, a small but mischievous Beast, frees himself from that slavery, by his own fierceness. What makes the Subject of England enjoy that Liberty and Property which other neighbouring Subjects want, but our own happy Ill Natures? And when others called the King of England, *Rex Diabolorum*, they did it only out of envy, for that his Subjects were Men, and not Cowards, Leopards, and not Camels. In like manner, if Princes are tame and unwarlike, their Neighbours will invade them, as well as their own Subjects rebel; for if men continue long in peace, it is *metu, non moribus*. War either public or private, is almost the only thing which commands and governs mankind; the Thief on a sudden with his Pistol against your breast, commands your Purse: a poor man's Back and Belly lay siege against him, and force him to hard labour: vulgar Souls are often forced from their lewd Lives, by the continual War which Preachers make against them, with their spiritual Weapons of Fire and Brimstone. The Life of all Creatures supports it self by a daily warfare upon one another; some upon living Creatures, some upon Plants, and Plants upon the Water of the Earth.

*Terna Leona Lapsum, sequitur Lupa: ipse Capellam.
Fluvium Citharon signatur lasciva Capella.*

The first of these is the *War of the Elements*, which is the war of the four elements, Fire, Air, Water, and Earth, and is the first of the wars of the world. The second is the *War of the Gods*, which is the war of the gods, and is the second of the wars of the world. The third is the *War of the Men*, which is the war of the men, and is the third of the wars of the world. The fourth is the *War of the Angels*, which is the war of the angels, and is the fourth of the wars of the world. The fifth is the *War of the Devils*, which is the war of the devils, and is the fifth of the wars of the world. The sixth is the *War of the Saints*, which is the war of the saints, and is the sixth of the wars of the world. The seventh is the *War of the Kings*, which is the war of the kings, and is the seventh of the wars of the world. The eighth is the *War of the Nobles*, which is the war of the nobles, and is the eighth of the wars of the world. The ninth is the *War of the Knights*, which is the war of the knights, and is the ninth of the wars of the world. The tenth is the *War of the Peasants*, which is the war of the peasants, and is the tenth of the wars of the world. The eleventh is the *War of the Merchants*, which is the war of the merchants, and is the eleventh of the wars of the world. The twelfth is the *War of the Clergy*, which is the war of the clergy, and is the twelfth of the wars of the world. The thirteenth is the *War of the Lawyers*, which is the war of the lawyers, and is the thirteenth of the wars of the world. The fourteenth is the *War of the Physicians*, which is the war of the physicians, and is the fourteenth of the wars of the world. The fifteenth is the *War of the Artists*, which is the war of the artists, and is the fifteenth of the wars of the world. The sixteenth is the *War of the Scholars*, which is the war of the scholars, and is the sixteenth of the wars of the world. The seventeenth is the *War of the Philosophers*, which is the war of the philosophers, and is the seventeenth of the wars of the world. The eighteenth is the *War of the Poets*, which is the war of the poets, and is the eighteenth of the wars of the world. The nineteenth is the *War of the Musicians*, which is the war of the musicians, and is the nineteenth of the wars of the world. The twentieth is the *War of the Dancers*, which is the war of the dancers, and is the twentieth of the wars of the world. The twenty-first is the *War of the Actors*, which is the war of the actors, and is the twenty-first of the wars of the world. The twenty-second is the *War of the Writers*, which is the war of the writers, and is the twenty-second of the wars of the world. The twenty-third is the *War of the Readers*, which is the war of the readers, and is the twenty-third of the wars of the world. The twenty-fourth is the *War of the Thinkers*, which is the war of the thinkers, and is the twenty-fourth of the wars of the world. The twenty-fifth is the *War of the Feelers*, which is the war of the feelers, and is the twenty-fifth of the wars of the world. The twenty-sixth is the *War of the Doers*, which is the war of the doers, and is the twenty-sixth of the wars of the world. The twenty-seventh is the *War of the Seers*, which is the war of the seers, and is the twenty-seventh of the wars of the world. The twenty-eighth is the *War of the Hearers*, which is the war of the hearers, and is the twenty-eighth of the wars of the world. The twenty-ninth is the *War of the Smellers*, which is the war of the smellers, and is the twenty-ninth of the wars of the world. The thirtieth is the *War of the Tasters*, which is the war of the tasters, and is the thirtieth of the wars of the world. The thirty-first is the *War of the Touchers*, which is the war of the touchers, and is the thirty-first of the wars of the world. The thirty-second is the *War of the Feelers*, which is the war of the feelers, and is the thirty-second of the wars of the world. The thirty-third is the *War of the Thinkers*, which is the war of the thinkers, and is the thirty-third of the wars of the world. The thirty-fourth is the *War of the Doers*, which is the war of the doers, and is the thirty-fourth of the wars of the world. The thirty-fifth is the *War of the Seers*, which is the war of the seers, and is the thirty-fifth of the wars of the world. The thirty-sixth is the *War of the Hearers*, which is the war of the hearers, and is the thirty-sixth of the wars of the world. The thirty-seventh is the *War of the Smellers*, which is the war of the smellers, and is the thirty-seventh of the wars of the world. The thirty-eighth is the *War of the Tasters*, which is the war of the tasters, and is the thirty-eighth of the wars of the world. The thirty-ninth is the *War of the Touchers*, which is the war of the touchers, and is the thirty-ninth of the wars of the world. The fortieth is the *War of the Feelers*, which is the war of the feelers, and is the fortieth of the wars of the world. The forty-first is the *War of the Thinkers*, which is the war of the thinkers, and is the forty-first of the wars of the world. The forty-second is the *War of the Doers*, which is the war of the doers, and is the forty-second of the wars of the world. The forty-third is the *War of the Seers*, which is the war of the seers, and is the forty-third of the wars of the world. The forty-fourth is the *War of the Hearers*, which is the war of the hearers, and is the forty-fourth of the wars of the world. The forty-fifth is the *War of the Smellers*, which is the war of the smellers, and is the forty-fifth of the wars of the world. The forty-sixth is the *War of the Tasters*, which is the war of the tasters, and is the forty-sixth of the wars of the world. The forty-seventh is the *War of the Touchers*, which is the war of the touchers, and is the forty-seventh of the wars of the world. The forty-eighth is the *War of the Feelers*, which is the war of the feelers, and is the forty-eighth of the wars of the world. The forty-ninth is the *War of the Thinkers*, which is the war of the thinkers, and is the forty-ninth of the wars of the world. The fiftieth is the *War of the Doers*, which is the war of the doers, and is the fiftieth of the wars of the world.

one hand upon his infidelity, and the other hand upon his Sworn, that
happily himself well; but the worst of all is, that the Women both upon these
lower sides, and quite the bottom of his Sworn, have a cunning Wheel and a Millen,
will be ready to turn into any side, as they please; as Great Britain, who
it being properly to stand upon the bottom, which is of more worth, than that which
he commended. When a Woman governs a Prince, she wears not only the Crown,
but also the Scepter, War and Peace are wholly in her hands; to her Ambassadors solely ad-
dress themselves; to her all persons make their applications for Dignities, Offices, and Places
of preeminence; both in Church and State, the only can play the *Deus Olympia*, when
either by sending his Papers of State, she betrays his most secret Councils to Foreigners,
or by constituting men of wicked principles in all Offices of Trust, she scandalizes both
Church and State: Again, as with private men, so is it with Princes, the very expenses
of such women are often destructive to both; for as the one may bring himself to beg-
gary, by paying a hundred pounds for that which is worth but a shilling, so may the
other by raising his expenses proportionably, to oppress his Subjects with Taxes, as shall
endanger an Insurrection, leaving himself unable to oppose his Enemies, either abroad or
at home. Therefore well might Solomon say, that women will bring a man to a snare, (or
read in place one *Cleopatra* can consume 600000 Sesterces at a draught, as if nothing but
the richest Oriental Pearls would serve to quench her thirst.

Now how much those Eastern people are addicted to this Vice, would seem incredible;
did not our daily Experience inform us of the truth thereof: When *Sultan Achmet* (who
lived but in the year of our Lord, 1611.) had 3000 Concubines and Virgins listed in his
Venerable Service: *Pharaoh's* Pilgrimage, page 290. Nay, in those Countreys, the
Wives are not all offended at the Rivals of their Bed, for as custom hath taken off the
shame, in all hath it extinguish'd their anger: Thus we read in holy Writ, that *Leah*,
Rachels *Sarah*, and *Jacob's* Wives, brought their fairest Maiden-servants unto their Hus-
bands Beds; also *Levia* seconded the lustful Appetites of her Husband *Amasa*, even to
his own prejudice; and *Strammona*, wife of King *Demetrius*, did not only accommodate
the King with a handsome Maiden, but also enroll'd the said Concubine for one of the La-
dies of her Bed-chamber; educating her Children, and using all means possible to have
them succeed in his Throne; of so base a Spirit was Queen *Strammona*: Again, Princes
have been as often ruined by their Wives, as by their Concubines: Thus *Levia* is infa-
mous for the poisoning of her Husband; *Roxalana*, *Solyman's* Wife, was the destruction
of that renowned Prince; *Sultan Maffapha*, and otherwise troubled his House and Suc-
cession; *Edward the Second of England's* Queen, had the principal hand in the depor-
ing, and murder of her Husband. Now this kind of danger is then chiefly to be fear'd,
when the Wives have Plots, either for the raising of their own Children, or for the pro-
moting of their own new Religion; or else when they be Adversaries: of all which,
her differing from her Husband in Religion, (whether she be Wife or Concubine) re-
corders her the most dangerous; for then, the looking upon him as out of the reach of God's
mercy, can think nothing an injury to his person, or a loss to his Estate, if her *ghostly Fa-
thers* are pleas'd but to encourage her. Lastly, Upon another account Women have
many times been the destruction of States;

Nam fuit ante Helium Cuncta torrens Belli

Causes — Horat. Lib. 1. Sat. 3.

For his Robbery committed upon the Body of the fair *Helena*, Wife to *Meneas*, was
the original cause of that fierce War between the *Greeks* and *Trojans*; the Rape of *Le-
erence* lost the *Tarquins* their Government; the Attempt upon *Virginia*, was the mine of
the *Dionysii*; the same arm'd *Phaulcon* against *Philip of Macedon*, and many other
Subjects against many other Princes: in so much, that *Aristotle* (in his *Politicks*) im-
putes the abomination of Tyranny, to the injuries they do to people on the account of
Women, either by Debauchments, Violences, or Adulteries: and thus he delivers the rea-
son, for that no one Vice reigns more amongst Princes, than that of Venus. *Sappho* is
said to have had conjunction with a Horse; and *Perilla* to have begun her *Philopon*

War, for the sake of *Abelis*, the Sacred Curtizan; *Jude*, the Jewish Patriarch, was a Fornicator; and *Samson* (one of the Judges of the people of God) married an *Heathen*; *Solomon*, the wisest King of the Jews, kept whole Troops of *Curtizans*; *Sardanapalus*, that great *Assyrian* Monarch, lost his Kingdom for a pleasing Whore and a lascivious Gallie; *Cæsar*, the Dictator, was called, the Man of Women; *Marc Antony* was married by *Cleopatra*, and *Thelmera*, Queen of the *Amazons*, march'd 55 days Journey through strange Countries, only to request *Alexander* the Great to lie with her, which having obtained, she returned home again well satisfied. Much such another was *Jean*, Queen of *Navarre*; of frether memory, as also *Pope Joan*, which though denied by modern *Papists*; I find exp'd firm'd in some Books I have now by me, that were both written and printed before the Reformation; as for instance, *Polymericon*, and another old great Chronicle entitled, *Gloves-wien Chronicon*. Again, Queen *Paphia* was another Example of lasciviousness; *Heliogabalus* much advanced the Art of Bowdery; and *Domitian* is reported to have acted Sodom with a Bull. And many other great persons were there, whom History mentions, that forsook their noble Enterprizes for the Snare of Love, as did *Mithridates* in *Pontus*; *Hannibal* at *Capua*; *Cæsar* in *Alexandria*; *Demetrius* in *Greece*; and *Anthony* in *Egypt*; *Heracles* ceas'd from his Labours for *Iole's* sake; *Achilles* hid himself from the Battel for Love of *Briseis*; *Cæce* stays *Ulysses*; *Claudius* dies in Prison for Love of a Virgin; *Cæsar* is detain'd by *Cleopatra*, and the same Woman ruined *Anthony*. For being false to their Beds, *Elyseus* fors, *Olympia*, *Laodicea*, *Beronica*, and two Queens of *France*, called *Fregiogunda*, and *Blanch*, as also *Joan*, Queen of *Naples*, all slew their Husbands. And for the very same reason, *Medea*, *Phryne*, *Antioch*, *Alceus*, and *Herodilla*, changing their maternal Love into Hatred, were every one the cause and plotters of their Sons Deaths.

[3] *Nay, if he be not a very Coward, he will kill himself*, &c. All things are importuned to kill themselves, and that not only by Nature, which perfects them, but also by Art and Education, which perfects her. Plants quickned and inhabited by the most unworthy Soul, which therefore neither will nor work, affect an end, a perfection, a death; this they spend their Spirits to attain, this attain'd, they languish and wither. And by how much more they are by man's Industry warm'd, cherish'd, and pamper'd, so much the more early they climb to this perfection, and this death. And if amongst men, not to defend be to kill, what a hapous self-murder is it, not to defend it self? This defense because Beasts neglect, they kill themselves, in as much as they exceed us in Number, Strength, and lawless Liberty; yea, of Horses and other Beasts, they that inherit most courage, by being bred of gallantest Parents, and by artificial Nursing, are better'd, will run to their own Deaths, neither solicited by Spurs, which they need not; nor by Honour, which they apprehend not. If then the Valiant kill himself, who can excuse the Coward? Or how shall man be free from this, since the first man taught us this, except we cannot kill our selves, because he kill'd us all. Yet lest something should repair this common Ruine, we daily kill our Bodies with Surfeits, and our Minds with Anguishes. Of our Powers, Remembering kills our Memory; of Affections, Lusting, our Lust; of Vertues, Giving kills Liberality. And if these kill themselves, they do it in their best and supreme perfection: for after perfection immediately follows excess, which changing the Natures and the Names, makes them not the same things. If then the best things kill themselves soonest, (for no Affection endures, and all things labour to this perfection) all travel to their own death, yea, the frame of the whole World, if it were possible for God to be idle, yet because it began, must die. Then in this Idleness imagined in God, what could kill the World but it self, since out of it, nothing is? *Dons's* Paradoxes. The two chief Objections against self-Homicide, are the Law of God commanded in the Scriptures, and the Law of Nature, which obliges every man to self-Preservation. As for the first of these, I refer you to that excellent Treatise entitled, *BIAΘANATOZ*, and written by that eminent Poet and Divine, *Dr. Duns*, the Dean of *Pauls*; wherein, with no weak Arguments, he endeavours to justify out of Scripture, the Legality of self-Homicide. As to the second Objection of self-Preservation, those that are for self-murder, urge, that self-Preservation is no other than a natural Affection, and appetite of good, whether true, or seeming; so that if I propose to my self in this self-killing a greater good, although I mistake it, I perceive not (saith the Doctor) wherein I transgress the general Law of Nature, which is an Affection of good, true, or seeming; and if that which I affect by death, (as Martyrs, who expect a Crown of Glory, and re-

lye long in *Abraham's* bosom, under the umbrage of his hand) be really a greater good, wherein is the Law of *Heaven* rather violated? Therefore those that are known to our Faith, will have *Amich* to be God's Call out of this Life, and by the same Reason, will perform it well-being, as we then to deliver our *Beloved*. Another kind of self-murder is, when a man, as *Hamlet* did, he is content with the Law of *Nature*, that will leave in all cases, and upon all occasions, man of all men, that he will do it, and he is content to do it, when man, as though he were *Amich* himself, should be distressed with his earthly Sepulchre, his body. And though this may be true of all men, that men are prone to them, and yet for all that, generally they are against it, yet if this law (saith the Doctor) were against the particular Law of *Nature*, and that so it wrought to the destruction of our Species, any otherwise than Intemperate Lust, Suffering, incurring penalties, and the like, it could not be so general, showing contrary to our sensitive Nature, it hath no use or advantage of pleasure and delight to all men withal, which others shall have. When I frame to my self a Martyrdom, I think of all which have perished by their own means for Religion, Country, Fame, Love, Ease, Peace, and Shame. I look to see how naked of Followers all Vertues are in respect of the Fortitude, and that all Vertues allow not so many Examples, either of Cunning, Noble Deceits, or of foolish and violent Actions, for the safeguard of Life, as for the destroying. *Philostratus*, *Archimedes*, *Archimedes*, *Nero*, a man of Pleasure, in the Office of Master of his pleasures, took the first fire went home and cut his Veins. How subtly and curiously *Archimedes* destroyed himself, whom *Galvus* exceeded, in forcing his own Death. *Comus*, Captain of the Thieves, died by stopping his own Breath. *Herodias*, the *Sicilian*, beat out his own Brains against a Pill. *Amibal*, for fear of being reduced to the necessity of being beholden to others, died with poison, which he always carried in a Ring; as *Dromedarius* did with poison carried in a Pen. *Archimedes* carved himself; and *Plautus* is said to have hanged himself, because he understood not the *Filipinus* Riddle. *Dionysius* called himself to death. *Ferns*, *Caro's* Daughter, and *Gaulus* *Lutius*, died by swallowing burning Coals. *Poet* *Terence*, because he lost his 108 translated Comedies, drowned himself. And the Poet *Lucianus*, because his Books were burnt by publick Edict, burnt himself also. *Zeno*, upon a small hurt of his Finger, hanged himself, when he was almost an hundred years of age, which reason *Lucianus* proclaimeth him to be, *Alia felicitate vir, qui incolunt, interit, qui moriturus est*. *Poet*, *Lato* killed himself for a quartan Ague; and *Polus*, *Dionysius's* Beloved, only to hide the deformity of a Ring worm in his Face. *Hippocritus* the Poet rimed himself, the Painter to death with his Lambs; and so *Cassius* *Lutius*, to escape *Clarus's* Judgment, divided himself with a Nephew. These and many other Examples could I number, were it necessary: as those who die voluntarily for Religion; and the Wives among the *Indians*, who burn themselves upon their Husbands death. One of the most cruel Roman Emperors said of his Prisoners, that he would make them feel death; and if any forsook to kill himself in Prison, he would say, That Fellow hath escaped me. Lastly, *Cato* alone, that pattern of Virtue, may serve instead of all other Examples. Moreover, I do verily believe, that he who hangs himself in a Garret, (as the late Parson of *Newgate* did) feels less pain, horror, and trouble, than such as die of Fevers in their Beds, with Friends and Relations weeping about them.

CHAP. XXIV.

Apollonius whilst the King lay sick, and had many visions of the Gods, and
 mortality: Divers Speeches pass'd to and fro between them: At last
 he is at length dismiss'd by the King, with Camels, and other things, for
 his journey into India.

* See lib. I.
 ch. 18.

* Months
 I have here
 supply'd,
 the Greek
 being de-
 fective.

NOW the King being fallen sick, Apollonius standing by him, and
 great and so divine things concerning the Soul, and the King, plucking
 up his courage, said to the Standers by, that Apollonius had by his words
 caus'd him not only to conquer a Kingdom, but even [1] Death itself: when
 the King saw'd the Trench in Apollonius, which was made under Euphrates, and
 whereof we spake before, and ask'd him whether he thought it not a great wonder
 Apollonius descending the strangeness thereof, said to the King, It would be a won-
 der indeed, if you were able to pass over so deep and impossible a Current on your
 feet: afterwards, when he shew'd him the Walls of Ecbatana, saying, that they
 were the Dwelling of the Gods: Apollonius replied, They are not certainly the
 Dwelling of the Gods, and whether they be the Dwelling of men, I cannot tell:
 for the City of [2] Lacedæmon (Oh King) is inhabited without Walls: when
 the King had been administering Justice to certain Towns, and had sent to
 Apollonius, that he had spent two days in hearing and determining Causes: Apol-
 lonius answer'd, You were very slow in finding out what was just: At another
 time, after the Tributes coming in thick from his Subjects, the King opening his
 Treasury, shew'd his Wealth to Apollonius, allowing him to the desire of Riches:
 But Apollonius admiring at nothing which he saw, said to the King, To you (Oh
 King) these are [3] Riches: but to me, nothing but Strain: When the King de-
 mand'd what he should do to make good use of his Riches, Apollonius's answer
 was, If you make use of them, considering you are a King: Now having had
 many such Conferences with the King, and having found him ready to do what he
 advis'd him to, also thinking that he had sufficiently convers'd with the Magici-
 ans, he said to Damis, Go to now Damis, let us begin our March towards the
 Indians; for they that sail towards the Enters of [4] Lotus, being taken with the
 sweetness of that Plant, forget therein all proper manners: but we, though we have
 not tasted of any thing that is here, do yet tarry in these parts longer than is fitting:
 I my self had the same thoughts, said Damis; but reckoning the time which we con-
 jectured from the Lions which we saw, I waited till that space was expired, which
 is not yet pass'd; for tis now but a year and four* months with us; nevertheless,
 could we now get away from hence, it would do well: But the King (answer'd
 Apollonius) will not dismiss us before the end of the eighth month; for you see
 that he is full of Courtisie and Humanity, too good to reign over Barbarians: But
 when he was resolv'd to depart, and the King had given him leave so to do, Apol-
 lonius call'd to mind the Gifts which hitherto he had forbore to receive, until he
 had gotten Friends in that Countrey; wherefore going to the King, he said to him,
 Best of Kings, I have hitherto bestow'd no Benefit on my Host, also I owe a Re-
 ward to the Magicians; wherefore my Request is, that you would be mindful of
 them, and for my sake, take care of them, being wise men, and full of good will
 towards you. The King being exceedingly well pleas'd, said unto him, You shall see
 these

Some men look Death in the face. *Quoties ante oculos obitus, sed non ulla (hæc Virg.)* have not only our Commanders, but also our whole Nation, run violently on to an undoubted Death? *Test. Qu. Virg. Pyrrhus* being a private Soldier at Sea, made those that were timorous assured of themselves, by his valourous Mag that was on board the vessel, what little Concern he had for the Storm. What could have we then to fear of our Reason, if it only robs us of our Tranquillity and Courage, making us more fearful and unhappy than *Pyrrhus* Hog? *Mont. Epi.* Death is a debt due to Nature, our Lives are borrow'd and must be restored. What is it makes Death so terrible to us, when Sleep the Image of Death is so pleasant? Is it the parting with a rotten Carcase, that is hardly due now free from trouble, sickness, or pain? Is it the leaving that which we shall not need, our Estates? Is it the loss of Conversation, such as holy'd you, bewail'd you, shall'd you, and deceiv'd you? Is it the fear of pain, or the fear of what shall become of you hereafter? Is it be the fear of pain, and that you esteem of Death only as you do of drawing a Tooth? *Emori nolo, sed ne esse mortuum nihil optem.* with it were out yet fear to have it drawn, then take this for your comfort, *Si gravis brevis, si longus, levis. Etc. de fin. lib. 2.* You shall read (saith the Lord Bacon) in some of the Epiers Books of Sanctification, that a man should think with himself what the pain is, if he have but his Fingers and toed as cutured, and thereby imaginewhile the pain of Death too, when the whole Body is cutured and dissolved; whereas many times Death passeth with less pain, than the torment of a Limb; for the most vital parts are not the quickest of sense. Death is but felt by Discomfort, because it is the motion of an infant: *Am. fast. ant. vovet, vovet de premissis in illa.* The Sickness that occasions our Death, is perhaps less painful than many other Sicknesses we have formerly had, however that is antecedent to Death, and so relates not to it; and for Death, (which is nothing but the separation of Soul and Body) I cannot conceive it to be any pain, or at most so short, as not worth an hours fear. If it were Death itself which caus'd the pain, then all men would have the same Agony at their departure, since Death is common to all. Secondly, If it be the fear of what shall become of us hereafter, this depends altogether upon Faith, which Faith ought to be regulated by the holy Scriptures; but at this time writing in a Philosophical way, I shall treat only of such Opinions, as have been maintain'd according to un-enlighten'd Nature. Know then, that some have deny'd any Reward or Punishment hereafter, as thinking that the Supreme Being concern'd not himself with humane Affairs.

*Ipse suis polans opibus, nihil indiget nostri,
Nec bene promeritis capimus, nec tangitur ira. Lucr. 1.
Rich in himself, to whom we cannot add,
Nor pleas'd with good deeds, nor provok'd with bad.*

Others deny any future Account, believing that when we are dead, we shall be as though we had never been born; according to these lines of the Poet:

*Post mortem nihil est, ipsaque mors nihil,
Velocis Spatii meta novissima.
Spem ponam Avidi. Solliciti mortem.
Quærit quo jaceat post obitum locus?
Quo non nato jacent.
Tempus non avidum devorat, & chaos.
Mors individua est noxia corpori,
Nec parum animo. Tanaro, & æfers
Regnum sub domino, limen & obsidens
Castos non facili Cerberus ætas,
Rumores vocat, verbaque inanis,
Es per sollicito fabula somnia. Senec. Troas. Act. 2. Chor.*

Thus English'd by a Person of Honour:

*After Death nothing is, and nothing Death,
The utmost limits of a Gasp of Breath.
Let the ambitious Zealot lay aside
His hopes of Heaven's, whose Faith is but his Pride.*

Let

Death, which Nature hath implanted in us, is one of the greatest Benefits Mankind enjoys; since without it, there would be no Peace, no Mirth, no Safety, and no security either for Life or Estate, all Laws then being at an end. Now, some are so base-spirited, to judge of men according to their Deaths, as they live of a Perfection different to their own; when if the Heretick (as they call him) repent on his Death-bed, then they boast of such repentance, as a victory over his former Opinions, although perhaps it was occasion'd only by the decay of his understanding with sickness. Also if he keeps firm and resolute to his old Principles, then they cry his heart is hardened, so that in effect it is no more than, Cross I win, Pile you lose; let either way happen, they will have something to say for themselves. But let them have a care of stamping the impress of divine vengeance upon other mens sufferings, lest in so doing they put a Scurf against themselves:

Experius fidesq. fides, quod dicitur in

[2] *The City of Lacedæmon*; the most famous City of all *Peloponnesus*, call'd heretofore by some, *Sparta*, but at this day, *Mississipi* it was, as our Author here mentions, without any Walls, situate 120 miles South from *Athens*, and 30 miles Eastward from *Megalopolis*, being at present under the Dominion of the *Turks*. They were heretofore govern'd by the Laws of *Lycurgus*; but *Asper Gellius* (lib. 1. c. 8.) writes, that amongst them, *Drugs* was not only permitted, but commended.

[3] *These Riches are to me nothing but Scum, &c.* What *Apollonius* here speaks against Riches, I conceive to be meant rather as an Invective against Superfluity, than an Eulogium of Beggary and Want, for to that purpose was his former Prayer, *To have a few things, and stand in need of none*. (Neither is Poverty less obstructive to the study of Philosophy than Superfluity: the inconveniences of Body and Fortune, are hindrances in the acquiring those Goods of the Soul, namely, Knowledge and Vertue: for Knowledge requires a generous and liberal, not a fardid Soul, like that of a poor man, of whom *Alexander's* Emblem very well represents by a Lad, with one hand stretched up into the Air, with wings fastned to it, intimating a desire to fly higher; but the other hand fastned to a heavy stone, hinders him) for their spirit being loaden with misery, thinks of nothing but the means how to live, and to be deliver'd from the heavy yoke of Necessity, which deprives them of the opportunity of having either living or dumb Teachers. He that hath this fiery contempt of Riches, let him consider, how comes it to pass, that in a cold, wintry night, whilst others lye abroad starving in the Fields, I have my warm Bed to go to, ready made and warm'd, without any care of mine? Is it not Money makes the difference? When after I have rid a Journey, that another man takes my Horses, rubs their heels and dresses them, without giving me any further trouble; what may I thank for this but Money? When I sit down to a Table well furnish'd with several dishes of meat, have no other care but to please my Palate in eating them, whilst other poor Creatures stand starving at my door, desiring only to go half with the Dogs in the scraps that come from my Servants Tables, to what can I impute this difference betwixt them and me, who are all one flesh and blood, but to Riches? So that in fine, he who contemns Money, doth in so doing condemn all quiet peace, and content of Life, without which a man would have but a very ill mind to Philosophize. Moreover, Poverty makes men despise the rigor of all Laws, and oft-times abandons them to rage and despair, which making them hate their own miserable Life, renders them Masters of those of others. Hence, not only Mutinies, Seditions and Revolts, are commonly made by the poor and miserable, lovers of Innovation, wherein they are sure to lose nothing, and may possibly gain; but also are almost the sole Authors of Theft, Murders, and Sacriledges. Whereas rich persons, having from their Birth receiv'd such good Instructions as the poor want, are more stay'd in their actions, and better inclin'd to Honesty and Vertue, which without Fortunes and Estates can never produce any thing great or considerable; whereupon in our Language Riches are justly styl'd *Means*; without the assistance whereof, Justice can neither render to every man what belongs to him, nor repel the Enemies of the State by a just War; whereof Money is by some call'd the *Sineu*. Upon this account they are sought after by all the World, as being the only support of Nobility and Families in a State; in which, for this Reason some Politicians place Nobility; but all agree them to be the chiefst ornament belonging to it. And in Policy, whether Riches be acquired,

acquired, or come to by Succession, they are always in esteem: as on the contrary, Poverty is disparaged with reproach, as a sign either of base Extraction, or of Negligence and Profligation. He that is born to be poor, is born to be a Slave; and such a one is as unfit to be trusted with a publick Charge, as with a sum of Money: whereas Wealth raises the Courage, incites to great Attempts, and serves as a Spur to Vertue. I confess, I am not Philosopher enough to desire to beg from door to door, or to lye starving under a Hedge in a cold Winters night, for so they must endure who want Money: no, I would not do so much as *Democritus* did, to sit contemplating on the Stars, whilst the Cattel was eating up his Corn.

Miramur si Democriti pecus edat agellus,
Culpaq; dum peregrè animus sine corpore velox. Horat. Lib. I. Ep. 11.

When I hear a young pert Master of Arts new launch'd from the University, begin to decry Riches as Muck, Dirt, Straw, and the like, I cannot but call to mind the Fable of *Aesop's* Fox, who complain'd the Grapes were sour, when he could not reach them. But in this matter I think 'tis safest to refer this Subjects Debate to *Agar*, who prays of God to give him neither Riches, for fear of Pride, nor Poverty, for fear of becoming a Thief: since there is many a man hang'd for committing a Robbery, who had he been born to a plentiful Fortune, might have been as honest a man as the Judge that condemn'd him; and on the other side, we who are now his Spectators, might have been his fellow-Criminals, had we been born under the malevolent Influence of the same Poverty. But however in this as in all other things, a mean is best; and he that as a single man cannot live with 600 pounds a year, would not subsist with 6000. As the Baggage to an Army, so is excessive Wealth to Vertue; it cannot be spared, nor left behind, but yet it hindreth the March; yes, and the care of it sometimes loseth or disturbeth the Victory. Wherefore I am as great an enemy to Superfluity as to Poverty; for as *Solomon* saith, *Where much is, there are many to consume it; and what hath the owner, but the sight of it with his eyes?* Of great Riches there is no real use, except it be in distribution, the rest is but conceit; there is a custody of them, a power of Dole, or donative of them, or a fame of them, but no solid use to the owner. For my own part, although my poor Fortune would not admit of Extravagancies, yet did it never restrain me, even in my youth, from things convenient; nor do I think, the coming early to a moderate use of Money, doth a young man any harm; but *Want* prevents him from using those many base actions of cozening, cheating, pawning, and selling Cloaths, and the like, which necessity inclines them to. I ever observ'd, that Plenty produceth Covetousness sooner than Want; for as *Bion* said, *The hairy man grieves as much at the pulling out of his hair, as he that is bald;* and he that hath once accustomed, and fixed his thoughts upon a heap of Money, it is no longer at his service, he dares not diminish it: it is a Building which if he touch or take any part from it, he thinks it will all fall; nay, he will sooner pawn his Horse, or sell his Cloaths, than make a breach into his beloved Purse: he is only a keeper or treasurer of his own Money, and deserves no more the name of a rich man, than he that keeps another man's flock of Sheep, which he dares neither sell nor kill. A covetous man is the person in the World, to save whose House from firing, I would not lend my helping hand; the bounty of Providence is shipwrackt on him; there is no villainy he will not perpetrate for the lucre of Money. The Poets feign, that when *Plutus* (which is Riches) is sent from *Jupiter*, he limps, and goes slowly; but when he is sent from *Pluto*, he runs; meaning, that Riches gotten by good means and just labour, pace slowly; but when by the deaths of others, or by any unjust means, they come full gallop. According to the *Italian* Proverb, He that resolves to be rich within a year, 'tis an even wager but he's hang'd before half the year comes about. The Expences whereby young men are most commonly ruin'd, are Gaming and Women; a little good fortune at first, which like *Waves* put into a Pump, to make to give ten-fold, draws them to the love of Play, a Vice whereby none thrive but the Box-keeper: and for Women, many thinking it cheaper to buy a quart of Milk for a penny, than to keep a Cow, run into the Extravagancies of keeping Maids at such a rate, till at last the charitable Milk is sold to keep them. As for the Vice that brings men of riper years to poverty, they are commonly falling above their Fortune in Equipage and Hospitality, or else being bound for a dear Friend over a glass of Wine. For the first of these, when by keeping a good Table, you fall into the straits of poverty, that

that have lived upon your Bounty, shall only say, you are a brave Fellow, 'tis a thousand pities, and the like, but will not go one step out of their way to relieve you. And for being bound for men, they are commonly Relations that desire it, and I am confident, eighteen in twenty that are so bound, are left in the lurch by their Principals; which made me so soon as ever I came of age, voluntarily enter into a Bond, never to be bound for any one living but my own Children. These and the like Follies of our own bring us into misery, and then we lay the blame upon Fortune, as vicious and intemperate persons cast their own wickedness upon Nature, when Fortune no more than Nature is in the fault.

——— *Natura beatis*
Omnibus esse dedit, si quis cognoverit uti. Claud. lib. 1.

[4] They that sail towards the Eaters of Lotus; this relates to a passage in Homer, in the 9th Book of his *Odyssey*, where he writes after this manner:

Τὸν δ' ὅς τις ἄνθρωπος φάγῃ μάλιστα καρπὸν
'Ομν' ἔσθ' ἀμύγδαλον πάλιν ἄδανον, ἰδὲ ρόδον
Ἄν' αὐτὸ βέλονται μὲν ἀνδρῶν καρποῖσιν
Λοτὸν ἐσθ' ὁλοῖται μετ' αὐτὸν, τὸν δὲ τινάζουσιν.

For the description of this Lotus, Pliny (lib. 16. ch. 30.) gives it thus: There are some Trees (saith he) that branch only towards the top, as the Pine and the Greek Bean, which at Rome, for the pleasant taste of the Fruit, (much resembling Cherries, although it be of a wild nature) they call Lotus. This Tree is much planted about great Houses in the Court-yards, by reason of the large spreading of the Boughs; for albeit the stock or body it self be but very short and small, yet it brancheth so, as that it yieldeth much shade; yea, and oftentimes the Boughs reach to the neighbouring Houses. Nevertheless the shade of this Tree expirerth as soon as any, for when Winter comes, the Leaves drop off, and no longer exclude the heat of the Sun. Moreover, no Tree beareth a fairer Bark, nor more pleasant to the eye, nor carrieth either longer Boughs, more in number, or stronger, in so much that whosoever sees them, would think each Bough a several Tree. Now, for the use that is made of this Tree; the Bark serveth to colour Skins and Leathers, the Root to dye Wool, and the Fruit or Apples which it beareth, they are a distinct kind by themselves, resembling the Snouts or Muzzles of wild Beasts; and many of the smaller sort seem to be joyn'd to one that is bigger than the rest. Also the same Author tells us, (lib. 19. ch. 17.) that the Fruit is as big as a Bean, and of a yellow colour like Saffron. See more of this in Homer's *Iliad*. 2. in Polybius, lib. 2. and in Athenæus. The Lotophagites are Islands over against the Coasts of Barbary, as saith Pliny, lib. 5. ch. 7. It is now call'd *Isle des Grebes* by the French. It is a little Island of the Kingdom of Tripoly in Africa, lying upon the Mediterranean Sea. It is 18 miles in compass; and there were in it formerly two great Cities, whereof only one Castle and two Villages remain. It was heretofore possess'd by the Spaniards, but now by the Moors.

[5] Camels whereon you may ride; of Camels there be chiefly three sorts. The first call'd *Hugian*, of great stature and strength, able to carry a thousand pound weight; the second lets, with two bunches on the Back, and sometimes one upon the Breast; these are call'd *Bechati*, being found only in Asia, and are fit both for Carriage and to ride on. The third sort is meagre and small, not used to Burdens, yet able to travel above an hundred miles in a day; this kind they call *Ragubill*. Swan's *Specul. Mund.* The Arabian and Persian Camels, although they want Horns, yet have they Teeth but on one side. And of all the sorts, their Necks are most long and nimble, by which the whole Body is much reliev'd, seeing it can reach to most parts; their Heads are small, and Feet fleshy, in regard of which, they use to be shod with Leather, for fear of graveling; I mean, such as are tame, and made servicable. They love Grass, especially the blades of Barley, and when they drink, the Water must not be clear, but muddy; the surname therefore of the Camel is *Trouble-head*, for they will mud the Water with their feet, before they take any delight to drink it. The servile Tameness of this Creature is so great, that when their Masters load them, they will (like the Subjects of France) bow themselves, and stoop down to the very ground with their Knees, patiently enduring to take up their Burden. Again, The Horse

and the Camel are at great enmity, in so much that with his very sight and strong smell, the Horse is terrified; wherefore *Cyrus* being excell'd by the *Babylonians* in Cavalry, used this stratagem of the Camels. Lastly, Our fine Stuffs, as Grogram, and Chamblet, are made of Camels Hair, as some affirm; also there is a courser hairy Cloth to be made of the worst of this Hair, such as was that Garment worn by *John the Baptist* in the Wilderness. But concerning the Nature of this Beast, see more in *Pliny*, lib. 8. ch. 18. as also in *Gesner's History of Animals*. This Creature is much used and esteemed of amongst the *Turky*, as being the only Beast imploy'd by them in their Pilgrimages to *Meecca*.

The End of the First Book of Philostratus;

Y 2

THE

THE
SECOND BOOK
OF
PHILOSTRATUS,
Concerning the LIFE of
APOLLONIUS the Tyanæan.

CHAP. I.

Of Armenia, Cilicia, Pamphylia, Caria; and of the height of Mount Caucasus and Mycale: Likewise of Taurus, India, Scythia, Meotis, and Pontus: How great the compass of Caucasus is: That Panthers delight in Spices: Of a golden Chain found in the Neck of a Panther: Whence Nylæus is so called.

ABout Summer time they departed thence, riding together with the Guide, who was the King's Stable-groom of his Camels. They were plentifully furnished by the King with all things which they wanted: Likewise the Inhabitants of the several Countreys gave them kind Entertainment; for the Camel that went foremost, bearing a golden Boss on his Forehead, gave notice to such as met them, that the King sent some one of his Friends. When they were arrived at [1] Caucasus, they say, that they smelt a sweet odour breathing from the Countrey. This Mountain we may call the beginning of Taurus, which runneth through Armenia, Cilicia, Pamphylia, even to [2] Mycale, which ending at the Sea where the Carians inhabit, may be accounted the end of Caucasus, and not the beginning, as some would have it. The height of Mycale is not very great; but the top of Caucasus mount up to so high a pitch, that the Sun seemeth to be cleft by them. With the other part of Taurus is (viz. Caucasus) encompasseth also that part of Scythia, which bordereth on India, lying on the [3] Meotis, and bearing Pontus on the left hand, for the length of about 2000 furlongs; and so far stretcheth the Elbow of Caucasus. But that which is said, that on our side Taurus is extended through Armenia, (which thing hath sometimes not been believ'd) is apparent from the Panthers, which I have known to be taken in that part of Pamphylia, that produceth Spices; for they delight in Odours, and smell

ling them at a great distance, they come out of Armenia through the Mountains, after the tears of Storax, when the Winds blow from that quarter, and the Trees distill their Gum. I have also heard, that there was a Panther taken in Pamphylia, with a gold Chain about his Neck, whereon was written in Armenian Letters, ARSACES the King, to the Nisean God. For Arsaces at that time was King in Armenia: he, as I suppose, having seen that Panther consecrated it to Bacchus, for the Signe of the Beast; for the Indians call Bacchus, Nyctem, and a Place in their Countrey call'd Nyla: the same Appellation is also given him by all the Eastern people. That Beast which I spake of, did for a while converse with men, suffering her self to be handled and stroked; but when the Spring was come, and she stirr'd up with a desire of Copulation, she withdrew into the Mountains to meet with a Male, having the same ornaments upon her. And she was afterwards taken in the lower part of Taurus, being (as we have said) allured by the odour of the Spices. But Caucasus bounding India and Media, descendeth with another Embow to the Red-Sea.

Illustrations on Chap. 1.

[1] **Caucasus**, a famous Mountain in the North part of Asia, leading from Scythia to India; It is at this day call'd by some Garamas, by others Coeas and Cochias, and by others Albtor, or Adaxar. It lyes between the Euxine and Caspian Seas, is situated above Iberia and Albania on the North-side, also is part of the Mountain Taurus.

[2] **Mycale**, a Town and Mountain of Caria, or rather of Ionia.

[3] **Hellespont**, a dead Lake in the Countrey of Scythia, into which runneth the River Tanais, which divideth Europe from Asia. It is call'd at this day *Mordelle Ladacche*.

[4] **Panthers**; this Animal takes its Name from its Nature, for *παν* signifies cruel and fierce. For the colour of this Beast, *Παν* (lib. 2. ch. 25) tells us, of the ground of the Panther's skin is white, enamell'd all over with little black spots, like eyes. They differ little from a Leopard; some think there is no difference between them, but in Sex. In Greek the general Name is *Panther*; the special Names, *Pardalis* and *Pardalis*. *Pardalis* is taken for the Male, and *Pardalis* for the Female. And in Latin it is call'd *Pardus* and *Panthera*; where it must be again observ'd, that *Pardus* signifieth the Male, and *Panthera* the Female. Neither indeed is the difference between the Leopard and Panther only in Sex, but rather in respect of a milder and simpler Generation, for there is no Leopard or Lionard, but such as is begotten between the Lion and the Panther, or the Panther and the Monds. This Beast hath a sweet Breath, and is very fierce and wild, in so much that some have therefore call'd him the Dog-Wolf; and yet being full, he is gentle enough. He sleepeth three days, (saith *Musler*) and after the third day, he washeth himself, and cryeth out, when with a sweet savour that cometh from his Breath, he gathereth the wild Beasts together, being led by the smell: and then, saith *Pliny*, doth he hide his Head very cunningly, lest his looks should affright them; whereupon, whilst they gaze upon him, he catcheth his prey amongst them. Now the Reason why these Beasts have such a sweet Breath, I take to be, in regard that they are so much delighted with all kind of Spices, and dainty aromatical Trees: in so much that (as some affirm) they will go many hundred miles, in the season of the year, out of one Countrey to another, and all for the love they bear to the Spices. But above all, their chief delight is in the Gum of Camphory, watching that Tree very carefully, to the end they may preserve it for their own use.

[5] **Storax**; is thus described by *Pliny*, lib. 12. ch. 25. *Storax* *Calamita* (saith he) comes out of that part of Syria, which above *Phenicia* confronts and borders next to *Jury*; namely, *Gabala*, *Mariabus*, and the Mount *Cassus* in *Solima*. The Tree that yieldeth this Gum or Liquor, is also named *Storax*, and very much resembles a Quince-tree. It hath at first a rawish unliere taste, which afterwards turns to be more sweet and pleasant. There is found within this Tree a kind of Canoe or Reed full of this Juice. Next to this *Storax* of Syria, great esteem is had of that which cometh out of *Pisidia*, from *Sidan*, *Cypus*, and *Cilicia*.

Celadon: but least reckoning is made of that *Storax* which comes from Candy. This which is brought from Mount *Amant* in Syria, is good for Physicians, but better for the Perfumers and Confectioners. From what Nation (never it comes, the best *Storax* is that which is red, and somewhat glutinous, by reason of the fattiness. The worst is that which hath no confidence and tenacity, but crumbles like Bran, being so mouldy, that it is overgrown with a white heavy Moth. The Merchants use to sophisticate this Drug with the Root of *Galban*.

CHAP. II.

Of Prometheus, and the Bonds wherewith he is said to be bound: Why the Inhabitants of Caucasus scare away Eagles: Of men of four and five Cubits; and of a Hag chased away with Execrations: Anaxagoras used to contemplate in Mimas; Thales in Mycale; and others in Achos: Also how men ought rightly to contemplate.

THe Barbarians relate many Fables concerning that Mountain, which are also chanted by the Greeks: namely, how [1] Prometheus, for the kindness which he shew'd to men, was there bound. And that one [2] Hercules (not he that was born at Thebes) being troubled at this sad spectacle, shot the [3] Eagle that fed on the Entrails of Prometheus. Now some say, that Prometheus was bound in a Cave that is shewn at the foot of the Hill, where also (according to the Relation of Damis) you may yet see the Chains fastned to the Rocks: nor is it easie to tell of what matter they are made. Others say, that he was bound on the top of the Hill, which is double, and therefore that one hand was fastned to one top, and the other to the other top, so great was his [4] stature: the space between the two tops, being no less than a furlong. The Inhabitants of Caucasus esteem Eagles as their Enemies, burning their Nests as many as they make among the Hills, and to that end, shoot fiery Arrows at them. Moreover, they set snares to take them, saying, that in punishing they revenge Prometheus, so much are they addicted to the Fable! But as they passed over Caucasus, they report, how they met with black men of four cubits high; and saw others of five [5] cubits, when they came to the River Indus. Also in their Journey to that River, they found these things worthy rehearsing: As they travell'd in a clear Moon-shine, they saw the Apparition of an * Empusa, one while turning her self into this shape, another while into that, and sometimes vanishing away into nothing. But Apollonius knowing what it was, with reproved the Empusa himself, and commanded his Companions to do the same, as being the proper Remedy for such an Occurrence; whereupon the Apparition fled away with a shriek like a Ghost. When they were got to the top of the Mountain, and were walking thereupon, where it was very steep, Apollonius ask'd Damis, saying, Where were we yesterday? Damis answer'd, In the Plain. Apollonius ask'd him again, But where are we to day? Damis answer'd, On Caucasus, unless I have forgotten my self. When therefore were you in a lower place, said Apollonius? This is not worth the asking, reply'd Damis: for yesterday we passed through a hollow Vale, whereas to day we are upon the Mountain. I think you then, said he, Oh Damis, that yesterday's Journey was beneath, and to day above? Yes, said Damis, unless I am out of my Wits. Do you imagine, then, reply'd

* A supple-
sed Spirit.

reply'd Apollonius, that these Walks do we exceed the others, or that you have
 something more excellent to day than you had yesterday? I remember so, said
 this; for yesterday I went where the many use to go, but to day I travel where few
 Passengers ever come. Even in a City, said Apollonius, you may now aside out
 of the common Road, and go where few men pass. Where to Damis answer'd, I did
 not speak to this purpose, because yesterday travelling through Towns and Villages,
 we convers'd amongst men, but to day we ascend into a divine Countrey, untrodden
 by men; for even now you heard our Guide say, how the Barbarians report, that
 this place is the Seat of the Gods. And with this word, he erected his eyes to the
 top of the Mountain. Wherefore Apollonius bringing him back to the first demand,
 said unto him, Can you, Damis, alledge any thing that you have understood of the
 divine Nature, since you came nearer to Heaven? Where to he answer'd, I can pro-
 duce nothing. But you ought, said Apollonius, in as much as you are mounted on
 so vast and so divine a Frame, to utter some clearer Opinions touching the Heaven,
 the Sun, and the Moon; for you imagin'd your self to have come so near to the
 Heavens, as that you could touch them with a Wand. Damis answer'd, What Op-
 nions I had yesterday concerning divine things, the same have I also to day, nor
 have I made an addition of any new one. Then you are still beneath, said Apollo-
 nius, and have received no new Light from so great an Altitude, and are as far
 from Heaven as you were yesterday; wherefore the Question that I first propos'd to
 you is pertinent; for you thought I made a ridiculous Enquiry. Certainly, said
 Damis, I thought I should come down far wiser, in as much as I have heard, that
 Anaxagoras the Clazomenian, was us'd to contemplate of the things in Heaven,
 from [6] Mimas, a Mountain of Ionia; and [7] Thales the Miletian, from
 Mycale, that is not far from thence: Likewise some are reported to have made use
 of [8] Pangeum to the same purpose; and others of Actos; but I, being gotten
 up into a Mountain higher than all these, am like to come down never a whit the
 wiser. Neither did they, (answer'd Apollonius) for such watch-Towers may per-
 haps show the Heavens more blue, the Stars greater, and the Sun arising out of the
 North, which things are manifest even to the Swains and Shepherds: but how God
 taketh care of Mankind, and how he delighteth to be worshipp'd by them, and
 what Verne, what Justice, what Temperance is, neither will Athos show to those
 that ascend up thither, nor the Olympus, so much remov'd of the Poets; unless
 the Soul contemplate and pry into those things, which will, if it come pure and un-
 tainted to such Contemplation, rise higher (in my opinion) than this Caucasus.

Illustrations on Chap. 25

[1] Prometheus was there bound, &c. This Prometheus is by the Poets feign'd to be the
 Father of Deucalion, and Son of Jupiter and Clymene, or Asia, as Herodotus calls
 her, lib. 4. Prometheus is said to have been the first that made Man of Clay, and therefore
 called the Father of Men.

Petrus Prometheus addere Principia

Limo coctus particulam undiq;

Defectam, & insani Leonis

Vim Stomacho opposuisse nociva. Horat.

Having artificially compos'd Man of certain parts taken from other Creatures, and Minerva
 being delighted with his Invention, promis'd to grant him any thing that was in Heaven,
 for the perfection of his Work: whereupon, Prometheus being by her means convey'd up
 into Heaven, and there observing how all things were animated with Spouts of heavenly
 Fire,

Fire; did with a bundle of sticks which he kindled as the flames of the Sun, bring down
Fire upon Earth, and therewith infused Life and Soul into the man that he had formed of
Clay. (I saw thorns) from the earth.

That dwelling, which from mud began, by his beams, and kindled the man.

This Robbery is often mention'd in the ancient Writers of Poetical Fictions; as *Homer*,

Od. 2. of building of the house of Prometheus.

Antiquities of the Jews, lib. 1. c. 1. of the building of the house of Prometheus.

Allo Virgil in Silens.

Caucasus, refer volucres, furinus, Promethei.

After this, it is said, that *Jupiter* being offended at *Prometheus* for his Theft, thought to
be revenged on him, by laying some grievous affliction upon Mankind, in the forming of
which, he so much boasted; for which purpose, *Jupiter* commanded *Pelean* to frame a
beautiful Woman; which being done, every one of the Gods bestow'd a Gift on her, who
thereupon was call'd *Pandora*; to this Woman they gave in her hand a goodly Box full of all
Miseries and Calamities, only in the bottom of it they put Hope; with this Box she went
first to *Prometheus*, thinking to catch him, if peradventure he should accept the Box at her
hands, and so open it; which he nevertheless with good providence and foresight refused.
Whereupon she goes to *Epimetheus*, (the Brother of *Prometheus*) and offers this Box to
him, who easily took it and opened it: but when he saw that all kind of Miseries came flur-
tering about his ears, being wise too late, he with great speed and earnest endeavour clapt
on the Cover, and so with much ado retained Hope, sitting alone in the bottom. At last,
Jupiter laying many and grievous Crimes to *Prometheus* his charge, cast him into Chains,
and doom'd him to perpetual Torment; whereupon by *Jupiter's* Command, *Prometheus*
was fast bound, and fetter'd to a Pillar of the Mountain *Caucasus*; as our Author here men-
tions: Also that there came an Eagle every day, who late feeding upon his Liver, which as
he was devour'd in the day, so grew again in the night, that matter for Torment to work
upon might never decay: nevertheless 'tis said, there was an end of his punishment; for
Hercules crossing the Ocean in a Cup, which the Sun gave him, came to *Caucasus*, and set
Prometheus at liberty, by shooting the Eagle with an Arrow. Moreover, in some Nations
there were instituted certain Games of Lamp-bearers, in honour of *Prometheus*, in which
they that strove for the Prize, were wont to carry Torches lighted; which who so suffer'd
to go out, yielded the place and victory to those that follow'd; so that whosoever came
first to the Mark with his Torch burning, won the Prize.

Now concerning the Thengeny and Parallel of *Prometheus*, *Vossius* makes him to be the
same with *Noah*; *De Idololat.* lib. 1. ch. 18. The Patriarch *Noah* (says he) is adumbrated
to be, not only in *Sarura*, but also in *Prometheus*, (Sec.) 1. Because as under *Noah*, so also
under *Prometheus*, the great Flood was supposed to happen; for so saith *Diodorus*, lib. 1.
That *Nile* having broken down its bounds, overwhelm'd a great part of *Egypt*, especially
that part where *Prometheus* reign'd; which destroy'd the greatest part of men in his Terri-
tory; nevertheless if the Flood were universal, this Parallel holds not. 2. *Prometheus* is
said to restore Mankind after the Flood; which (say they) exactly answers to *Noah*, the
Father of Mankind; &c. 3. *Herodotus* (lib. 4.) tells us, that *Prometheus's* Wife was called
Asia; and indeed *Noah's* Wife was no other than *Asia*, or *Asiatica*, an *Asiatica*. Again,
Herodotus makes *Prometheus* to be *Magog*, the Son of *Japhet*, or *Japhet*; 1. In that he is
styl'd the Son of *Japhet*, as *Magog* was the Son of *Japhet*. 2. From the eating of *Promi-*
theus's Heart, which Fable spring from the Name, *Magog*; which being apply'd to
the Heart, implies its consumption, or wasting away. 3. *Prometheus* is said to have his Seat
in *Caucasus*; because *Magog* and his Posterity planted themselves there. 4. They teach
that Fire and Metals were invented by *Prometheus*, as well as by *Vulcan*; because there are
many subterraneous Fires and Metals in these places. *Bar. Rhodig.* lib. 1. Of this see more
in *Strabo's* Origin. See lib. 3. ch. 5. and in *Gale's* *Comes of the Gentiles*, lib. 1. ch. 6.

[15] No that *Hercules* that was left to *Thobas*, there were several men of the Name

the

the Ancients using to call all men of wonderful strength, *Hercules*: *Diomedes* (lib. 4.) reckons up three of this Name: *Arnobius*, six: and *Cicero* (*de Nat. Deor.*) as many: but *Veera* saith, there were forty three several men so call'd; whereof the most famous was *Hercules* of *Thebes*, the Son of *Jupiter* and *Alcmena*: for *Alcmena* his Mother having married *Amphitryon*, a *Theban* Prince, upon condition that he would revenge the Massacre of her Brother; whilst *Amphitryon* was employ'd in a War for that purpose, amorous God *Jupiter* gave a Visit to *Alcmena* in *Amphitryon's* shape; and that he might enjoy the satisfaction of her company the longer without discovery, he made that night to continue longer than any other. *Alcmena* was then big with *Iphiclus*, she did nevertheless conceive *Hercules* from *Jupiter's* Acquaintance, and was brought to bed of them both together, but notwithstanding *Amphitryon* was not the Father of *Hercules*, yet is he by the Poets call'd *Amphitryonides*.

Thus when *Alcmena* did her Bed defame,

The lecherous God hel'd bore all the blame;

Cuckold or Bastard was a glorious Name.

Sometime, that *Juno* being earnestly solicited by *Pallas*, was so far reconciled to her Husband *Jupiter*, that she gave his spurious Son *Hercules* suck with her own Milk; and that the little *Hercules* having spilt some of her Milk out of his mouth, he whistled all that part of the Sky, which we call, *The milkie way*. Afterwards, when *Hercules* was come of age, the Oracle inform'd him, it was the will of the Gods that he should pass through twelve eminent Dangers or Labours, which were these: 1. He slew a great Lion in the Wood *Nemæa*, whose Skin he ever after wore. *Theocritus* *Idyll* 25. And 2. he slew the monstrous Serpent *Hydra* in the Fens of *Lerna* near *Argos*, whose many Heads he cut off, and then burnt his Body: *lib. 2. Apollod.* 3. He slew the wild Boar of *Erymanthus*, which had wasted *Arctadia*. 4. He slew the *Amazonian* Centaurs. 5. He took a Stag running on foot in the Mountain *Meleagris*, after a whole years pursuit, the Deer's Feet being made of Brass, and Horns of Gold. 6. He slew the Birds *Stymphalides*, which were so numerous, and of so prodigious greatness, that they darken'd the Air, and hinder'd the Sun from shining upon men, wherever they flew; nay, they did often devour men. 7. (As *Virgil* informs us) he cleans'd the Stables of *Augeas*, King of *Elis*, wherein many thousand Oxen had dung'd continually a long time together; for turning the Current of the River *Alpheus*, and causing it to pass through the Stables, he by that means carried away the filth all in one day. 8. He brought a Bull from *Crete* into *Greece*, drawing him along the Sea; which Bull breath'd nothing but flames of Fire, and was sent by *Neptune* as a punishment amongst them. 9. He took *Diomedes*, King of *Thrace*, Prisoner, giving him to be eaten of his own man eating Horses; and afterwards breaking the wild wild Horses, he brought them to *Eurythius*. 10. He took Prisoner *Geryon* and his Cattel, who was King of *Spain*, and reported to have three Bodies, because he had three Kingdoms. 11. He went to Hell, and brought thence with him *Typhus* and *Pyriphus*, as also the Dog *Cerberus*. And 12. he took the golden Apples out of the Garden of the *Hesperides*, and kill'd the Dragon that kept them from him. All which Actions rendred him terrible to the Tyrant *Eurythius*, for whose sake he had perform'd them. Now concerning these Labours of *Hercules*, mention is made in *Lucan*, lib. 5. *Ovid*, *Metam.* 5. *Seneca*, *Agamemnon* 806. *Hercul. Fur.* 214. and 526. *Hero*, *Oet.* 15. *Silius*, 3, 333. *Sidon*, *Carmin.* 9. *Boet.* lib. 4. *Mrs.* 7. *Claud.* *præf.* in lib. 2. *de Rapt. Proserp.* Moreover, from hence arose these Proverbs, *Herculei Labores*, signifying a Work impossible to be achiev'd. *Herculei Cothurnos*, *Frustra Herculem*; *Hercules & Simio*; and *Herculei Hominis*. *Suidas* interpreteth *Herculei's* Club to be Philosophy, whereby he slew the Dragon, i. e. Natural Concupiscence. Lastly, For his Death, it happen'd, *A. M.* 2752. *Ant. Christ.* 1798. The learned Jesuit *Galtrubius* (who writes his Life more at large than any one I have met with) supposes this *Hercules* of *Thebes* to have been the same that releas'd *Proserpina*, contrary to what *Philosophus* here asserts; and this may proceed from the false Records of those Times, which attribute the Actions of all others of that Name to this *Hercules* the *Theban*, or *Lydian*, as call'd by some, because he conquer'd *Lybia*.

[3] *Eagle* Amongst all Fowls the Eagle only can move her self straight upward and downward perpendicularly without any collateral declining. *Munster*. This Bird is commended for her faithfulness towards other Birds in some kind, though she often shows herself cruel. They all stand in awe of her; and when she hath gotten meat, she useth to communicate

municate it only to such Fowls as accompany her; but some affirm, that when she hath no more to make distribution of, then she will attack some of her Guests, and for lack of food dismember them. Her sight is sharp and quick; in so much, that being in the highest part of the Air, she can easily see what falleth on the Land, and thereupon the fowls find her prey. It is said, that she can gaze upon the Sun, and not be blind, and will fight eagerly with the Dragon, who greedily coveteth the Eagles Eggs, causeth many Conduits to be between them. The Poets have call'd her *Jove's Bird*, and *Jupiter's Armour-bearer*, because she is never hurt with Lightning. She has great affection towards her young; in so much, that she will endanger her own Body to secure them; bearing her young ones on her back, when she perceiveth them to be assaulted with Arrows. She usually preyeth on Hares, Geese, Cranes, and Harts; as for her practice in killing the Hart, *Musier* saith, it is thus: When she laboureth to destroy the Hart, she gathereth much dust as she flyeth, then sitting upon the Hart's Horns, shaketh it into his eyes, and with her wings beareth him about the mouth, till she makes him fall fainting to the ground. The Eagle buildeth her Nest upon high places, as Rocks and Mountains; and the property of the young Eagle is, when she findeth a dead Carcase, first of all to pick out his eye. Now although the Eagle be very tender over her young, yet when they be able to fly of themselves, she calleth them out of her Nest, because she would have them shift for themselves, and no longer depend upon their Dam. Moreover, *Aristotle* waiteth, that when the Eagle waxeth old, the upper part of her Bill groweth so much over the under, that she doth of Famine. But *Augustine* observeth further, that when the Eagle is thus overgrown, she beareth her Bill upon the Rock, and so by striking off her cumbersome part, she recovereth her strength and eating: to which the *Psalms* alludeth, *Psal. 103. 5. Which makes her young and lusty as an Eagle. Birds speak Mind.*

[4] *So great was his stature.* As for the bigness and stature of mens Bodies, it decreaseth not by succession of Offspring; but men are sometimes in the same Nation taller, sometimes shorter, sometimes stronger, and sometimes weaker; as the Times wherein they live, are more temperate or luxurious, more given to labour or to idleness. And for those Narrations which are made of the Giant-like statures of men in former Ages, (such as the Poets and *Philostrophus* here mention of *Prometheus*), many of them were doubtless merely Poetical and Fabulous. I deny not, but such men have been, who for their strength and stature were the Miracles of Nature, and the World's Wonder; yet may we justly suspect, that which *Sententia* writes, *That the Bones of huge Beasts, or Sea-monsters, both have, and still do pass current for the Bones of Giants.* When *Claudius* with great strength entered this Island, (as *Dion. Cass.* speaks, l. 60.) he brought with him a mighty Army both of Horse and Foot, as also Elephants in great number, whose Bones being since found, have bred an error in us, supposing them to be the Bones of Men and not of Beasts, as *Speed* our Chronicler doth. A notable Story to this purpose *Camerarius* reports of *Francis* the first, King of *Exeter*, who being desirous to know the truth of those things spread abroad, touching the strength and stature of *Rowland*, Nephew to *Charlemain*, caused his Sepulchre to be open'd, wherein his Armour being found, and the King putting it on his own Body, found it so fit for him, as thereby it appear'd, that *Rowland* exceeded him little in bigness and stature of Body, though himself were not extraordinary big or tall. Likewise I have often heard my Father say, that the Coffin or Tomb-stone he saw in one of the Egyptian Pyramids, wherein it is thought one of their ancient Kings were buried, is of no greater length than his own Coffin must be. If men have decay'd in their stature since the first Ages, then by consequence the first Man *Adam* must have been a Giant of Giants; the highest and most monstrous Giant that ever the World beheld; whereof we have no account in Scripture. Holy Writ makes mention of Giants in the 6th. of *Genesis*, not long before the Flood, but long after the Creation; *There were Giants in the Earth in those days*, saith the Text. Nevertheless it is the phrase of holy Writ, to call such Giants as are in behaviour wicked, rude, or barbarous; And so speaks the prophet *Isaiah* of the *Moder* and *Perfians*, ordain'd for the laying waste of *Judah*, *Giants shall come, and exult in my fury upon you.* So that if we rest in this Interpretation, there is no necessity we should conceive these Giants to have exceeded other men in stature. Of the same opinion is *St. Chrysostome*, who says, *Gigantes à Scriptura dici opinor non propter magnitudinem corporis, sed propter ferociam formam, sed Heron & viros feroces & bellicosos.* However, that some few men there have been of a prodigious stature, cannot be deny'd; such

such in the Times of *Abraham, Moses, Joshua and David*; are described under the Names of *Rephaim, Zuzim, Zannimim, Emim*, and *Anakim*. Also the *Amorites* men of Giant-like stature, whose height is compared to the Cedars, and their strength to Oaks. Such also were *Og*, the King of *Bashan*, and *Goliath* the *Philistine* of *Gath*. The like hath been found in all succeeding Ages. *Philostratus* (lib. 2. c. 3. c. 4. c. 5. c. 6. c. 7. c. 8. c. 9. c. 10. c. 11. c. 12. c. 13. c. 14. c. 15. c. 16. c. 17. c. 18. c. 19. c. 20. c. 21. c. 22. c. 23. c. 24. c. 25. c. 26. c. 27. c. 28. c. 29. c. 30. c. 31. c. 32. c. 33. c. 34. c. 35. c. 36. c. 37. c. 38. c. 39. c. 40. c. 41. c. 42. c. 43. c. 44. c. 45. c. 46. c. 47. c. 48. c. 49. c. 50. c. 51. c. 52. c. 53. c. 54. c. 55. c. 56. c. 57. c. 58. c. 59. c. 60. c. 61. c. 62. c. 63. c. 64. c. 65. c. 66. c. 67. c. 68. c. 69. c. 70. c. 71. c. 72. c. 73. c. 74. c. 75. c. 76. c. 77. c. 78. c. 79. c. 80. c. 81. c. 82. c. 83. c. 84. c. 85. c. 86. c. 87. c. 88. c. 89. c. 90. c. 91. c. 92. c. 93. c. 94. c. 95. c. 96. c. 97. c. 98. c. 99. c. 100. c. 101. c. 102. c. 103. c. 104. c. 105. c. 106. c. 107. c. 108. c. 109. c. 110. c. 111. c. 112. c. 113. c. 114. c. 115. c. 116. c. 117. c. 118. c. 119. c. 120. c. 121. c. 122. c. 123. c. 124. c. 125. c. 126. c. 127. c. 128. c. 129. c. 130. c. 131. c. 132. c. 133. c. 134. c. 135. c. 136. c. 137. c. 138. c. 139. c. 140. c. 141. c. 142. c. 143. c. 144. c. 145. c. 146. c. 147. c. 148. c. 149. c. 150. c. 151. c. 152. c. 153. c. 154. c. 155. c. 156. c. 157. c. 158. c. 159. c. 160. c. 161. c. 162. c. 163. c. 164. c. 165. c. 166. c. 167. c. 168. c. 169. c. 170. c. 171. c. 172. c. 173. c. 174. c. 175. c. 176. c. 177. c. 178. c. 179. c. 180. c. 181. c. 182. c. 183. c. 184. c. 185. c. 186. c. 187. c. 188. c. 189. c. 190. c. 191. c. 192. c. 193. c. 194. c. 195. c. 196. c. 197. c. 198. c. 199. c. 200. c. 201. c. 202. c. 203. c. 204. c. 205. c. 206. c. 207. c. 208. c. 209. c. 210. c. 211. c. 212. c. 213. c. 214. c. 215. c. 216. c. 217. c. 218. c. 219. c. 220. c. 221. c. 222. c. 223. c. 224. c. 225. c. 226. c. 227. c. 228. c. 229. c. 230. c. 231. c. 232. c. 233. c. 234. c. 235. c. 236. c. 237. c. 238. c. 239. c. 240. c. 241. c. 242. c. 243. c. 244. c. 245. c. 246. c. 247. c. 248. c. 249. c. 250. c. 251. c. 252. c. 253. c. 254. c. 255. c. 256. c. 257. c. 258. c. 259. c. 260. c. 261. c. 262. c. 263. c. 264. c. 265. c. 266. c. 267. c. 268. c. 269. c. 270. c. 271. c. 272. c. 273. c. 274. c. 275. c. 276. c. 277. c. 278. c. 279. c. 280. c. 281. c. 282. c. 283. c. 284. c. 285. c. 286. c. 287. c. 288. c. 289. c. 290. c. 291. c. 292. c. 293. c. 294. c. 295. c. 296. c. 297. c. 298. c. 299. c. 300. c. 301. c. 302. c. 303. c. 304. c. 305. c. 306. c. 307. c. 308. c. 309. c. 310. c. 311. c. 312. c. 313. c. 314. c. 315. c. 316. c. 317. c. 318. c. 319. c. 320. c. 321. c. 322. c. 323. c. 324. c. 325. c. 326. c. 327. c. 328. c. 329. c. 330. c. 331. c. 332. c. 333. c. 334. c. 335. c. 336. c. 337. c. 338. c. 339. c. 340. c. 341. c. 342. c. 343. c. 344. c. 345. c. 346. c. 347. c. 348. c. 349. c. 350. c. 351. c. 352. c. 353. c. 354. c. 355. c. 356. c. 357. c. 358. c. 359. c. 360. c. 361. c. 362. c. 363. c. 364. c. 365. c. 366. c. 367. c. 368. c. 369. c. 370. c. 371. c. 372. c. 373. c. 374. c. 375. c. 376. c. 377. c. 378. c. 379. c. 380. c. 381. c. 382. c. 383. c. 384. c. 385. c. 386. c. 387. c. 388. c. 389. c. 390. c. 391. c. 392. c. 393. c. 394. c. 395. c. 396. c. 397. c. 398. c. 399. c. 400. c. 401. c. 402. c. 403. c. 404. c. 405. c. 406. c. 407. c. 408. c. 409. c. 410. c. 411. c. 412. c. 413. c. 414. c. 415. c. 416. c. 417. c. 418. c. 419. c. 420. c. 421. c. 422. c. 423. c. 424. c. 425. c. 426. c. 427. c. 428. c. 429. c. 430. c. 431. c. 432. c. 433. c. 434. c. 435. c. 436. c. 437. c. 438. c. 439. c. 440. c. 441. c. 442. c. 443. c. 444. c. 445. c. 446. c. 447. c. 448. c. 449. c. 450. c. 451. c. 452. c. 453. c. 454. c. 455. c. 456. c. 457. c. 458. c. 459. c. 460. c. 461. c. 462. c. 463. c. 464. c. 465. c. 466. c. 467. c. 468. c. 469. c. 470. c. 471. c. 472. c. 473. c. 474. c. 475. c. 476. c. 477. c. 478. c. 479. c. 480. c. 481. c. 482. c. 483. c. 484. c. 485. c. 486. c. 487. c. 488. c. 489. c. 490. c. 491. c. 492. c. 493. c. 494. c. 495. c. 496. c. 497. c. 498. c. 499. c. 500. c. 501. c. 502. c. 503. c. 504. c. 505. c. 506. c. 507. c. 508. c. 509. c. 510. c. 511. c. 512. c. 513. c. 514. c. 515. c. 516. c. 517. c. 518. c. 519. c. 520. c. 521. c. 522. c. 523. c. 524. c. 525. c. 526. c. 527. c. 528. c. 529. c. 530. c. 531. c. 532. c. 533. c. 534. c. 535. c. 536. c. 537. c. 538. c. 539. c. 540. c. 541. c. 542. c. 543. c. 544. c. 545. c. 546. c. 547. c. 548. c. 549. c. 550. c. 551. c. 552. c. 553. c. 554. c. 555. c. 556. c. 557. c. 558. c. 559. c. 560. c. 561. c. 562. c. 563. c. 564. c. 565. c. 566. c. 567. c. 568. c. 569. c. 570. c. 571. c. 572. c. 573. c. 574. c. 575. c. 576. c. 577. c. 578. c. 579

[6] *Mimas, a Mountain of Ionia*, call'd at this day, *Copo Siilaris*; 'till I found near the City *Calabon*, and overaloft the Ille *Chius*.

Whence

Whence that famous Sentence, *Tuus mundi, Necesse est*, was said by some to *Chilo*, by others to *Thales*. Concerning *Thales*, *Apollonius* (18. *Flor.*) gives this honourable Character: *Thales the Milesian*, of those seven wise men mention'd, will easily be granted to have the pre-eminence, as being the first inventor of Geometry amongst the *Greeks*; the most certain kind of it, of the nature of things; and the most diligent contemplator of the Stars, by final Lines he found out the greatest angles, the Circumferences of Time, the Distance of Windings of Winds, the Motion, or small passages of the Stars; the miraculous found out the Foundations, the oblique courses of the Stars; the annual Revolution of the Sun, the Increase of the new Moon, and Decrease of the old, also the Obliquity which causes the Eclipse. He likewise in his old age found a divine account of the Sun, how often (how many degrees) the Sun by its magnitude, did measure the Circle it passed through, thus *Apollonius*. See more of the same in *Diogenes*, *de Crit.* *Dei*, lib. 4. c. 6. and *Diogenes*, lib. 1. c. 1. and *Diogenes*, lib. 1. c. 1.

Now to come to the particulars of *Thales*, a Philosopher, in his disquisition of the nature of things, he conceiv'd it never to be the first principle of all natural Bodies, whence they consist, and into which they resolve; See *Stobaeus*, *de Philosoph.* c. 2. He was known to hold God the first of Beings, and Author of the World; asserting according to *Lactantius*, that the most ancient of all things is God. He affirm'd (as *Stobaeus* hath it) that the World is full of Demons, which Demons were Immortal Substances, and the Souls of Heroes departed: whereof there are two sorts, the good and bad; the good Heroes are the good Souls, and the bad, the bad; and he was of opinion, that *Thales* first held the Soul to be a self-moving Nature. *Thales* held that the World was begun by God, which being form'd by God, was most beautiful; that *Night* is older than *Day*; that the World is animated; and that *God* was the Soul thereof, diffused through every part of it; that the World is continual in place; that in the World there is no vacuum; that Matter is fluid and variable; that the Stars were created, yet fiery; and that the Moon is of the same nature with the Sun, being illuminated by him. *Thales* was the inventor of Geometry amongst the *Greeks*; that he first found out the height of the Egyptian Pyramids, by measuring their shadow. That he was the first of the *Greeks* that was skilful in Astronomy. That he first observ'd the Tropicks. That he first made known the apparent Diameters of the Sun. That he first made known the distance of the Stars from the Earth. That he first distinguish'd the seasons of the year, dividing them into four seasons. He was not less famous for his Astrological Predictions, moral Sentences, and judgements in civil Affairs, and his Writings to *Solons*, of which see more in *Lactantius*, *Plutarch*, *Stobaeus*, and *Strabo*. As for his Chronology, he receiv'd the title of wise, (as *Demetrius* [18. *Flor.*]) when *Damocles* was Archon. He travel'd into *Egypt* in the Reign of *Amasis*, and being of a great age, died in the first year of the 38th Olympiad, when (according to *Plutarch*) *Euclid* was Archon. He was 92 years old when he died. The most eminent of his Auditors were *Anaximander*, and *Anaximenes*; amongst others, *Pythagoras*, a Minister of *King* in the Convent of *Macedonia*, called at this day, *Philippi*, and *Callistus*, *Philippi*, *Philippi*, &c. Virg. *Georg.* 1. l. 4. v. 10.

CHAP. III.

Of the River *Cophenus*, and of Camels whose Knees are inflexible: Of Wine made of Dates, yet being as able to inebriate, as that made of Grapes: The Affair of *Flon* from *Troy*.

HAVING now travers'd the Mountains, they light on men that ride upon Elephants, and have their Habitation between Mount *Caucasus*, and the [1] River *Cophenus*: They are a very rude people, and keepers of such Cattel; some of them sit on such Camels as the Indians make use of for running, in that they will go a thousand furlongs in one day, and have their Knees inflexible.

inpossible. Wherefore one of them riding upon such a Camel, when he approached somewhat near, asked the Guide whither they were going; and being certifi'd concerning the cause of their Journey, he told it to the other Nomades, who rejecting at the News, bade them come near, and offer'd them Wine, which they by an Act they have pickt out of Dates; likewise Honey made of the same Tree, as also the flesh of Lions and Panthers, whose skins had been newly skild off. Now having received all these things save the flesh, they pass'd by those Indians travelling towards the East; and afterwards dining near a certain Fountain, Damis tasting the Wine which they had receiv'd from the Indians, said to Apollonius, This is the Cup of Jupiter the Libation, whereof you have not drunk a long time: but I suppose you will not refuse this Liquor, as you do that which is wrung from the Grapes. Having thus spoken, he offer'd a Libation, in that he had made mention of Jupiter: at this Apollonius smiling, said unto him, Do we not abstain from receiving Money? Yes, said he, as you have often made it appear: What then, unworld Apollonius, is to be done? Shall we abstain from Silver and Gold, not being tempted with that Money, which not only private men, but even Kings themselves, exceedingly affect; and yet if any man should offer us a piece of brass Money instead of silver, or a counterfeit piece gild'd over with gold, shall we receive the same, only because it is not such Money as most men so greedily pursue? For the Indians have Money made of Copper, and black Brass, wherewith all such as come into those Parts must traffick. If then the Nomades (or Shepherds) had offer'd us such Money, would you, when you had seen me refuse the same, have better advis'd me, by saying, that that only is to be accounted [a] Money, which the King of the Medes, or Emperor of the Romans, coineth, and that this is another kind of thing which the Indians have devis'd? Now should I be perswaded with such a Reason, what would you think of me? Should I not pass for a counterfeit, and one that casteth away Philosophy, in a worse manner than Soldiers cast away their Bucklers? For he that hath done so, may get another Buckler as good as the former, as saith Archilochus; but how can Philosophy be recover'd by him, that hath once rejected or despis'd the same? In like manner, Bacchus might pardon me, if I wholly abstain from all sorts of Wine whatsoever; but if I prefer that made of Dates, before that which distilleth from the Grape, I know he will certainly be moved with indignation, and say, that his Gift is slighted. Neither am we far distant from him, for even now you heard the Guide say, that the Mountain Nyla is hard by, where Bacchus (as I have heard) doth many strange things. Neither doth it, Oh Damis, proceed from Grapes only that men are drunken, but also from Dates; for we have seen many of the Indians intoxicated with this sort of Wine, whereof some dance and reel, others sing and nod, as they among us who sit up whole nights a drinking. Now that you your self imagine this Drink to be Wine, is evident, in that you offer'd a Libation thereof to Jupiter, using such a Prayer as is us'd as a Drink offering of Wine. But these things are spoken to you Damis, only in relation to my self; not that I would dissuade you, or the rest of our Companions, from drinking it: nay, I would freely also give you liberty to eat of the flesh; for I see that the abstinence from these things would be nothing advantageous to you, whereas they are suitable to that kind of Philosophy, to the which I have addis'd my self from a Child. The Companions of Damis heard this with delight, and were glad to be feasting, thinking they should the better perform their Journey, if they us'd a plentiful Diet.

Illustrations on Chap. 3.

[1] The River Cophens; or Cophes, disgorges it self into the River Indus. Strabo, Arrian, and other Geographers, reckon it as the chief River in India, even bigger than the River Indus it self.

Tota Asia est Cophens et Indus. Strabo. Geog. lib. 15. p. 140.
Tertius desquod splendens gurgis Cophes.

[2] Money which the Emperor of the Romans coined; For as much as in several places of this History, I have occasion to mention some of the Coygs of the Ancients, it will not be amiss here to reduce some of their principal Sums to our present Sterling; which finding is ready done to my hands by the Lord Bishop of Hereford, as well as by the Learned Dr. Haskins. I shall here present you with their Tables of Calculation.

The Lord Francis, Bishop of Hereford, (who lived in the Reign of King Charles the First) his Tables of Calculation.

Unus Sesterius in masculina genere, five unum nummus valebat nostra moneta Anglicana	40	316.13	40
Denarius ut 10. valeant	50	395.16	81
Viceni Sesterti	60	475.00	100
Sestertii, vel Nummi	70	554.3	42
30	80	633.6	81
40	90	712.10	90
50	Centum milia vel C. vel 100 Sestertia valeant	791.13	4
60	Ducata	1583.6	81
70	300	2374.0	90
80	400	3165.13	41
90	500	3956.6	81
100	600	4748.0	90
200	700	5539.13	42
300	800	6331.6	81
400	900	7123.00	90
500	Jam deinceps numerantur per adverbia, ut non dicimus mille millia, vel mille Sestertia, sed decies, id est, decies millia millia.		
600	Decies centies moneta nostra supputationis paulo accuratiori	7914.13	4
700	Triens	15829.13	81
800	Quadrans	31658.13	42
900	Quingentis	39573.6	81
1000	Senariis	47488.00	90
Sestertia. Rina H. S. vel bina Sestertia in unum	Septuagies	55402.13	40
genera valebant	Octogies	63317.6	81
3 H. S. valebant	Nonagies	71232.00	90
4 H. S. valebant	Centies	79146.13	4
5 H. S. valebant	Ducanties	158292.00	81
6 H. S. valebant	Tricenties	237438.00	90
7 H. S. valebant	Quadragesies	316584.13	42
8 H. S. valebant	Quingentes	395730.6	81
9 H. S. valebant	Senariis	474880.00	90
10 H. S. valebant	Septuagies	554026.13	40
11 H. S. valebant	Octingies	633172.00	81
12 H. S. valebant			

Non

<i>Nongentes</i> —————	712320 00 — 00	<i>Sexies milles</i> —————	474880 00 — 00
<i>Milles</i> —————	791466 13 — 4	<i>Septies milles</i> —————	554020 13 — 4
<i>Bin milles</i> —————	1582933 6 — 8	<i>Octies milles</i> —————	6331733 6 — 8
<i>Tec milles</i> —————	2374400 00 — 00	<i>Novies milles</i> —————	7123100 0 — 0
<i>Quatuor milles</i> —————	3165865 13 — 4	<i>Decies milles</i> —————	791466 13 — 4
<i>Quingies milles</i> —————	3975333 6 — 8	<i>Vices milles</i> —————	8706133 6 — 8

Talentum apud Antiquos multa fuisse genera, Atticum, Euboicum, Eginense, Hebraicum, Babylonicum, & alia. Sed hoc observandum est, Scripsisse aut Talentum nomen solum, absque ulla adjectione, vix unquam aliud intelligere quam Atticum, quod valebat nostra mensura Anglicanae librae, 190.

<i>Talentum Atticum</i> —————	190	<i>Talenta 1000</i> —————	380000
<i>Talenta 100</i> —————	380	<i>3000</i> —————	760000
<i>3</i> —————	570	<i>4000</i> —————	760000
<i>4</i> —————	760	<i>5000</i> —————	950000
<i>5</i> —————	950	<i>6000</i> —————	1140000
<i>6</i> —————	1140	<i>7000</i> —————	1330000
<i>7</i> —————	1330	<i>8000</i> —————	1520000
<i>8</i> —————	1520	<i>9000</i> —————	1710000
<i>9</i> —————	1710	<i>10000</i> —————	1900000
<i>10</i> —————	1900	<i>Talenta 2000</i> —————	380000
<i>Talenta 20</i> —————	3800	<i>3000</i> —————	570000
<i>30</i> —————	5700	<i>4000</i> —————	760000
<i>40</i> —————	7600	<i>5000</i> —————	950000
<i>50</i> —————	9500	<i>6000</i> —————	1140000
<i>60</i> —————	11400	<i>7000</i> —————	1330000
<i>70</i> —————	13300	<i>8000</i> —————	1520000
<i>80</i> —————	15200	<i>9000</i> —————	1710000
<i>90</i> —————	17100	<i>10000</i> —————	1900000
<i>100</i> —————	19000	<i>200 Milia</i> —————	3800000
<i>Talenta 200</i> —————	38000	<i>300</i> —————	5700000
<i>300</i> —————	57000	<i>400</i> —————	7600000
<i>400</i> —————	76000	<i>500</i> —————	9500000
<i>500</i> —————	95000	<i>600</i> —————	11400000
<i>600</i> —————	114000	<i>700</i> —————	13300000
<i>700</i> —————	133000	<i>800</i> —————	15200000
<i>800</i> —————	152000	<i>900</i> —————	17100000
<i>900</i> —————	171000	<i>Milia milia Talentorum</i> —————	19000000
<i>1000</i> —————	190000		

But Dr. Haskewill, who differs some small matter from his Lordship's Computation, reckons a Talent to be 750 ounces of Silver, which after five Shillings the ounce comes to 187 pounds. The *Sestertius* (saith Haskewill) was among the *Romani* a Coin so common, that *Numerus* and *Sestertius* came at length to be used promiscuously the one for the other; so called it was, *quasi Semi-sestertius*, because of three *Asses* it wanted half a one, and being commonly express'd, *IIS*, or *II-S*, whereby is understood two *Asses* and an half. For the value of it, ten *Asses* make a *Denarius*, or *Roman* penny, so termed, because it contains *Deni* *Asses*, which were the same with their *Asses*; so as the *Sestertius* containing two *Asses* and an half, must of necessity be found in the *Denarius* four times: now the *Denarius* being the eighth part of an ounce, and an ounce of Silver being now with us valued at five Shillings, it follows by consequence, that the value of the *Denarius* is seven pence half penny; also the *Sestertius* being the fourth part thereof, amount to penny half penny farthing half farthing, which is half a farthing less than the Bishop's Computation. Touching the manner of counting by *Sestertius*, a Controversie there is betwixt *Budens* and *Agrius*, whether *Sestertius* in the Masculine, and *Sestertia* in the Neuter, be to be valued alike, which *Agrius* affirms; but *Budens* upon better reason (in my judgement) denies, and to him I incline,

inclined, believing that *Sextarius* in the Neuter contains a thousand *Sesterces*, according to my Lord Bishop's Table above specified. But here two things are specially to be noted: First, That the *Numeral*, or word that denoteth the Number, being an Adjective, and of a different Case, be joyned with *Sesterces*, (by an abbreviation put for *Sesterterium*) in the Genitive Case plural, then doth it note so many thousand *Sesterces*; for example, *Decem Sesterterium* signifies *Decem milia*, or ten thousand *Sesterces*. Secondly, If the *Numeral* joyned with *Sesterterium* be an Adverb, then it designeth so many hundred thousand; *ex. gr.* *Decies Sesterterium*, signifies *Decies centena milia*, ten hundred thousand, or a million of *Sesterces*; and sometimes the Substantive *Sesterterium* is omitted, but necessarily understood; the Adjective then, or adverb, set alone, being of the same value, as if the Substantive were expressed; as thus, *Decem* standing by it self, is as much as *Decem Sesterterium*; and *Decies* the same. Dr. Hakewill.

Dr. Hakewill his Table of Calculation.

Sesterces are worth in English Money.

Sesterces are worth in English Money.

Twenty	0 3 1 06	A Million	7812 10 0 0
A Hundred	0 15 7 06	Five millions	39062 10 0 0
Five hundred	3 18 1 06	Ten millions	78125 0 0 0
A Thousand	7 16 3 0	Twenty millions	156250 0 0 0
Five thousand	35 11 13 0	Fifty millions	390625 0 0 0
Ten thousand	71 22 5 0	A hundred millions	781250 0 0 0
Twenty thousand	142 45 0 0	Two hundred millions	1562500 0 0 0
Fifty thousand	356 12 5 0	Five hundred millions	3906250 0 0 0
A hundred thousand	712 25 0 0	A thousand millions	7812500 0 0 0
Five hundred thousand	3561 25 0 0		

CHAP. IV.

Of Nyssa with Trees, like Tmolus in Lydia: Of Bacchus's Temple surrounded with Ivy and Vines; and of his Statue: That there be various opinions about the Countrey of Bacchus; but that by an Inscription on a certain Quene in Pythia, it is believed that he was a Thracian: Concerning another Bacchus, Son to the River Indus, as also of the Name of the Hill Nyssa: Whether Alexander the Macedonian did celebrate the Orgies of Bacchus in Nyssa?

After this, having passed over the River Cogentus, they themselves in Boats, and their Guards on foot, in a reach of the River to not there very deep, they arrived in the Continent that pertaineth to the King, where the Hill Nyssa reaching all along, is set with Plantations to the very top. As Tmolus in Lydia is, it is an easie matter for anyone to get up into the same, in that passages are every where made by the Husbandry there used. When they were ascended, they lighted on the Temple of Bacchus, which they saw that he himself planted round about with Laurels, in a circumference of so much ground, as would be sufficient for an indifferent Temple: and that round about the Laurels he planted Vines, and Ivy; also erected his Image in the midst, as knowing that time would bring the Boughs to meet, and so frame a kind of Roof, which now is so closely compacted,

that neither can the Rain descend, nor Wind blow upon the Temple. There be also Sickles, pruning Knives, and Wine-presses, with all things belonging thereto, made of gold and silver, and dedicated to Bacchus, as to one concerned in the Vintage; but the Image of Bacchus being made of white Stone, resembleth an Indian Lad. When Bacchus begins his Orgies, and moveth Nyssa, the under-lying Cities are said to bear him, and to be moved together with it. However, there is no small Controversie between the Indians and the Greeks about Bacchus; yea, the very Indians themselves are divided in their Opinions concerning him. For we say, that Bacchus the Theban made an Expedition into India, leading an Army after a mad antick fashion: to prove which, we bring many probable Conjectures, more especially the Monument in Pythia, which is there conserv'd in the Treasury of the Temple: it is a certain Quoit or Discus made of silver, bearing this Inscription; [1] *Bacchus, the Son of Semele and Jupiter, from the Indies, to Apollo of Delphos.* But the Indians that dwell between Caucasus and the River Cophentus affirm, that Bacchus came out of Assyria into those Parts, and are said to be acquainted with the whole Story of Bacchus the Theban. Whereas they that inhabit the Region between Indus and Hydrapotes, and the residue of that Continent, which is bounded by the River Ganges, report, that Bacchus was the Son of the River Indus, and that there came to him that other Bacchus born at Thebes, who touch'd the Leavy-spear, and communicated to him the Orgies, saying, that he was the Son of Jupiter, and was quicken'd in his Father's Thigh till his birth, and that he found a Hill near Nyssa called Meros, [which signifies a Thigh.] They also report, that the Inhabitants having fetch'd Grapes from out of Thebes, plant-ed the whole Hill with Vines in honour of Bacchus; and that Alexander celebrated the Orgies in the Hill Nyssa. But those that dwell in Nyssa say, that Alexander ascend'd not the Hill, (although he greatly desired it, as being both ambitious of Honour, and studious of Antiquity) fearing lest the Macedonians tasting of the Vines, which they had not done of a great while, should either long after home, or fall into a love of Wine, after they had so long been accustomed to Water. For these Reasons therefore he pass'd by Nyssa, having only pray'd and sacrific'd to Bacchus at the foot of the Hill. Nor am I ignorant that some will be displeas'd with what I write, in that they who accompanied Alexander, and serv'd under him, have de-scrib'd these things otherwise than the truth required. Whereas I am resolv'd to fol-low the truth above all things, which if they also had done, they would not have de-fractur'd Alexander of this commendation. For I suppose it to be more glorious for him, not to have gone up into the Mountain, to the end he might the better keep his Army within the bounds of sobriety, than to go up, as they say he did, and there play the [2] Drunkard and Mad-man in celebrating the Rites of Bacchus.

Illustrations on Chap. 21

[1] *Bacchus, the Son of Semele and Jupiter, was born in the City of Thebes. The account which the Learned Jesuit Gougenius gives us of this Fable is, that Bacchus was the Son of Jupiter and Semele, according to Orpheus.*

Quæstio de Jupiteris semine et de Baccho. Orph. in hymn.

Wherefore Homer calls him, *Antenor's Son*, because he was the Son of Jupiter and Iphigenia.

Semle

Semele suffer'd her self while she was big with Child, to be deceiv'd by the persuasions of *Juno*, who bore an implacable hatred to all her Husband's Mistresses; for *Juno* disguising her self, came in the habit of an old Woman to *Semele*, and told her, that it concern'd both her Interest and Honour to have *Jupiter* visit her in the same manner as he did *Juno*, viz. with his Thunderbolts in his hand; and that if she should request this favour of him, *Jupiter* would soon grant it her: which *Semele* accordingly did, and was by this means consumed by fire. Now the Mother *Semele* being thus destroy'd, and *Jupiter* taking pity of the Child within her, perpetuated him from his dead Mother, and shut him up in his Thigh, until the time of his Birth was expired; so that *Jupiter* doing him the office of a Mother, *Bacchus* was for that reason call'd by some *Bimater*.

Imperfectus adhuc infans genetricis ab alvo
Eripitur, patriq; tener, si credere dignum est,
Insuisur semari, maternaq; tempore complet. Ovid. Metam. 2.

Alfo Manilius, lib. 2.

Atq; iterum patrio nascentem corpore Bacchum.

Orpheus in his Hymn upon *Sabazius Diuynus* saith, that *Sabazius* inhabited *Jupiter's* Thigh, which *Sabazius*, some say, was the Son of *Bacchus*, and some a Dæmon, though most think him to be *Bacchus* himself, as *Orpheus* doth:

ΚΑΙ ΤΑΤΗ, ΚΑΙΝΗ Η, ΣΑΒΑΖΩΝ, ΕΝΩΝΕΝ ΔΕΙΜΟΝ,
 ΟΙ ΕΛΑΧΙΟΙ ΔΕΙΜΟΝΕΣ, ΕΠΕΛΟΥΝΤΟ, ΕΥΧΑΙΡΕΙΣΤΟΝ
 ΜΗΔ' ΕΥΧΑΙΡΕΙΣΤΟΝ, ΔΕΥΣΙ ΠΥΛΑΙΟΝΤΟ ΕΝ ΔΕ
 ΤΥΦΛΩΝ ΕΙΣ ΤΑΙΣΤΟΝ, _____

Theocritus, Idyll. 26.

Χαίρει μὲν Διόνυσος, ὃν ἐν Δελφοῖς ποιεῖται
ἐπὶ ὑμῶν μεγάλη ἐπιγῆνη δόξα καὶ λῆξις.

This God had several other Names besides *Bacchus*, as *Hedercus*, *Servator*, *Lyfius*, *Lycaus*, *Nysaeus*, *Laurus*, *Dithyrambus*, *Briftus*, *Sabofius*, *Iacchus*, *Elebens*, *Thyoneus*, and *Nysileus* Ovid. Metam. lib. 4. He is called *Pistifer*, *Thyoneus*, Horat. lib. 2. *Aleus*, *Manoles*, *Mithymeneus*, *Deus*, *Amphius*, *Ofiris*, *Hido*, *Calycanthus*, *Embala*, *optimi consilii Deus*, *Zagreus*, *Edonius*, in Ovid. *Oreus*, *Pimale*, by the *Arabians*, &c. See *Orpheus* in Hymn. *Dionysius*, *Nethodes*, was another Name of *Bacchus*, which *Bacchus* derives from *Nimrod*: but this seems very far fetch'd, and needless in complement to sacred Chronology. As soon as *Bacchus* was born, he was deliver'd to *Silenus* and the *Nymphs*, and some say to *Corys*, to be educated by them, who in reward of their good service were receiv'd up into Heaven, and there changed into Stars, now call'd *Hyades*.

Ora micant Tauri septem radiantia Flammis,
Naxita quæ Hyæmæ Græmæ ab umbre vocat,
Pars Bacchum nutresse putat, pars credidit esse
Tethyas hoc noctis Oceanus, semel. Ovid. lib. 3. Fastor.

When Bacchus came to be of age, he passed through greatest part of the World, and made War upon the Indians, whom he overcame, and in their Countrey built the City Nya, here mention'd by *Philostratus*. He is said to be the first that introduced the custom of Triumphing; at which time he wore a golden Diadem about his head: his Chariot was drawn by Tygers; his Habit was the skin of a Biter; and his Scepter was a small Lance, adorn'd with branches of Ivy and Vine-leaves. He invented the use of Wine, which he gave to the Indians to drink, who at first imagin'd he had given them poison, because it made them both mad and drunk. They did at first frequently sacrifice men unto him; but since his Expedition into *India*, he was content with beery Sacrifices, such as Assees and Goats, to signify, that those who are given to Wine, become as ferocious as Assees, and as lascivious as Goats. *Sir John O. Bacon* says *Petrarch* Bacchus was brought up with the Nymphs, which teacheth us, that we must mix Water with our Wine. He never had other Priests but Satyrs and Women, because the latter had follow'd him in great company through out his Travels, crying, singing, and dancing after him, in so much that they were called *Bacchantes*, *Mitheni*, *Lone*, *Saffrides*, *Mydas*, and *Armodi*, Names that express fury and mad-

ness. The greatest Solemnities perform'd in honour of this God, were celebrated every three years, and call'd therefore *Trieteria*, or *Orgys*, from the word *Orgos*, which signifies a transport of anger, because the mad Women clothed themselves with the skins of Tygers, Panthers, &c. when with their Hair hanging about their ears, they ran over the Mountains, holding lighted Torches in their hands, and crying out aloud, *Eu bee Euen, eu bee Bacche*, which is, *Good Son*, a Name given him by *Jupiter*, when in the War with the Giants, this *Bacchus* in the form of a Lion ran violently upon the first, and tore him in pieces. *Bacchus* was usually painted riding on a Tyger, having in one hand a bunch of Grapes, in the other a cup full of Wine, with a Mitre on his head, an ornament proper to Women, or with a bald pate, which signifies the effect of the excess of Wine. He wore sometimes a Sickle in one hand, a Pitcher in the other, and a garland of Roses on his head. He did always appear young, because Wine moderately taken purifies the Blood, and preserves the Body in a youthful strength and colour. His Temple was next to *Minerva's*, to express how useful Wine is to revive the Spirits, and enable our Fancy to Invent; for which reason, the *Heathens* did sacrifice to him the quick-sighted Dragon. The chattering Pyc was also sacred to *Bacchus*, because Wine doth cause us to prattle more than is convenient: his Sacrifices were usually perform'd in the evening, and at night. Also it is reported of him, that he carried a Torch before *Proserpina*, when she was led to be married to *Pluto* the infernal God. *Juno* could never endure the sight of him, wherefore she labour'd to drive him out of Heaven, and to banish him from all society; he fled from her fury, and as he was reposing himself under a Tree, a Serpent named *Ambubena* bit him, but he kill'd it with a Vine-branch, which is a mortal payson to some Serpents. *Juno* continued her hatred for him, because he was her Husband's Bastard, until she cast him into a Fit of madness, which made him undertake an Expedition against the *Indians*, and over-run all the Eastern Countreys: *Lusus* was his Companion, from whom *Portugal* is called *Lusitania*.

The truth of this Fable is; that *Liber*, otherwise call'd *Dionysius*, *Bacchus*, or *Osiris*, by the *Egyptians*, was a King of *Nysa*, a City in *Arabia Felix*, who taught his people, and the Inhabitants of the adjoining Countreys, many useful Arts, as the ordering of the Vine, and the preserving of Bees. He establish'd several good Laws, and is therefore called *Nouis*. He perswaded the people to sacrifice to their Gods, for the which he was much honour'd by all civil Nations. The *Greeks* establish'd several Festival days in honour of him; the chief are their *Trieteria*, kept every three years, in remembrance of his *Indian Expedition*, perform'd in that space of time; also their *Apaturia*, their *Phellia*, and their *Leneas*, in the beginning of the Spring, for his blessing upon their Vines. This latter Festival was named *Orgys*, because his Profelytes did express in it nothing but fury and madness, although this Name is sometimes taken for all his other Festivals. The *Romans* had appointed the *Asclia* in honour of *Bacchus*, at which time they carried the Statues of this God about their Vineyards, as the *Papists* do beyond Sea their Host, or the Priest's God about their fields, that he might bless the Fruits of the Earth. Afterwards the Procession of *Bacchus* did return to his Altar, where raising the consecrated Victim on the top of a Lance, they did burn it to the honour of *Bacchus*; then taking his Statues and Images, they hung them on high Trees, imagining, that they would contribute to the increase of their Grapes and Vines. This Festival is call'd the Festival of God, and was celebrated about the month of May.

Tit. Livius (lib. 39.) relates a strange Story of the Festivals of *Bacchus* in *Rome*, introduced by a Fortune-teller of *Greece*: that three times in a year the Women of all qualities did meet in a Grove called *Simila*, and there acted all sorts of Villany; those that appear'd most reserved were sacrificed to *Bacchus*; when, that the cries of the murder'd and ravish'd Creatures might not be heard, they did howl, sing, and run up and down with lighted Torches: but the Senate being acquainted with these night-meetings, and filthy unclean practices, banish'd them out of *Italy*, and punished severely the promoters of them.

Now the Beasts that were dedicated to *Bacchus*, were the Goats and the Dragons; the *Egyptians* offer'd Sows. The Trees consecrated to him were the vine, the Oak, the Fig, the Vine, the Smilax, and the Fir-tree. It was the custom, that all those who sacrific'd to *Bacchus*, did approach the Altars with a Branch of Green of one of those Trees in their hands, which they offer'd unto him. *Bacchus* was sometimes seen with a Garland of Daffodil or Narcissus about his head. His Priests (as I said before) were Women painted in

frightful

frightful shapes, with Snakes for their Girdles, and Serpents twisted about their Hair, to represent their Cruelty. This God did (as the Poets tell us) punish all those persons who neglected or opposed his Worship: Thus *Alibon* (as *Philostatus* writes) was transform'd into a Bat, because he would not sacrifice to him. And the Pirates of Tyre, that stole him with an intent to abuse him, were changed into Dolphins: for when they had brought him on Shipboard, he forced them into the Sea in the shape of a raging Lion. See *Homer* in *Hymn*, and *Ovid* in *Metam.* Now besides this Son of *Jupiter* and *Hirnela*, there were several other *Bacchus's*, of whom *Cicero* makes this mention, lib. 3. de Nat. Deor. *Dionysos* (inquis) multos habemus: Primum, E Jove & Proserpina natum: Secundum, Nilo, qui Nysam dicitur intermisit: Tertium, Caprio patre, cum Regem Asia profuisse dicunt, cujus Abasus sunt instituta: Quartum, Jove & Lina, cui sacra Orphici putantur conscri: Quintum, Niso natum & Thione, a quo tristerides constituta putantur. At de nullo horum prope sit mentio a Poetis, nisi de Jove & Semeles filio. Lastly, Some who have a pretty knack of extorting things contrary to all sense and reason, only to serve their own turns, pretend to fetch this Story of *Bacchus*, as well as all other prophane Story, out of the sacred Scriptures, some deriving the Name *Bacchus*, from the Hebrew word *Bar-ebus*, the Son of *Chus*, i. e. *Nimrod*, as doth *Bochartus*. Others, as *Vossius*, make *Bacchus* the same with *Moses*. But of this see more at large in *Bochartus*, and in his Transcriber, *Theophilus Gale*, in his *Court of the Gentiles*; at also *Stillingfleet's* *Origines sacre*.

*Thus Learned Fops with Beard in hand debate
Omnipotent Doubts, which they themselves create:
As Reverend Ape with no small care and pains,
Unites those knots he made in his own chains.*

[2] *Play the Drunkard and Mad-man*; Drink, during the operation of the Distemper, will act over all the Humours habitual in Mad-men: other Vices but alter and distract the Understanding, but this totally subverts both the Body and Intellect.

*Cum vini vis penetravit,
Consequitur gravitas membrorum, præpediuntur
Crura vacillanti, tardescit lingua, madet mens,
Nant oculi, clamor, singultus, jurgia gliscunt.* *Lucret.* lib. 3. 479.

Every man's Heart is a den of Beasts, which Drink lets open: and this makes Drunkenness so much more dangerous to some than others: for if some dull *Stigmatick* men open their dens with Drink, out will come only some silly *Cur-dog*, or harmless *Lamb*, viz. some bawdy Jest, ridiculous old Story, or the like. Whereas if others who have hotter brains, and more refined spirits and sense, open their dens, out comes a *Lion* against the State, or a *Bear* against the Church, or some mischievous Jest or *Satyr* against Superiors, which may prove their ruine. Drink does not so much create new Thoughts or Opinions in us, but rather divulge those which lay hid in us before: and he that calls you *Knave* and *Fool* when he is drunk, thinks you neither a *Saint* nor a *Solomon* when he's sober.

*In sapientium
Cura, & arcana jocosu
Consilium regis Lyce.* *Horat.* Lib. 3. Od. 21.

Plato writeth, That for the finding out the Dispositions of young men, Banquets were therefore sometimes permitted, wherein great Drinking was used, that thereby the young people might discover their most secret Inclinations. *Josephus* reporteth, that by making his Enemies Ambassador drunk, he discover'd all their Secrets. Some few I have known, who are more cautious to buy, sell, or make Bargains, when they are in Drink, than when they are sober: but such are very rare, and seldom arrive to that pitch, till they have serv'd out a *Friendship* in Drinking. Those that are of a dull, cold, *Stigmatick* Complexion, Drink makes them stupid and sleepy, whereas the hot and sanguinary become mad and frantick therewith; however both render themselves sufficiently ridiculous, not only to others, but even to themselves, when they become sober. Therefore he that thinks to drink away sorrow, does but increase it, when on the morning after the Debauch, like a *Clap* ill cured, it returns with a violent Fox of Melancholy and ill Humours. The many and dear Fraternities

ternities that are made over the Pot, have ruined thousands; as if nothing were too great or too good for him that helps to make me a Beast. To see the Hugs, Kisses, and close Embraces, that pass between Pot-Companions, would be most diverting to any stander by that were unconcern'd. For an instance of the ridiculous Fancies of men in Drink, *Athenians* (lib. 2.) tells a pleasant Story of some young men, who were so infatuated with Wine, that they fancied themselves in a Storm at Sea; whereupon they cast out of the Window into the Street, all the Bedding and Furniture that was in their Chamber, thinking to avoid Shipwrack by lightning the Vessel: now when many came running, and carrying away every one somewhat of the Goods that were cast out, and that this drunken Crew, neither all that day nor the night following, could be brought again to their right wits, there were some Officers that went into the House, where they found these Drinkers vomiting, as if they were Sea-sick, and giddy-headed; the Officers asking them what they were a doing, they answer'd, that the Tempest had so beaten them, that to save their Lives, they were forced to cast their Lading over-board. The Officers standing amazed hereat, one of the eldest of the Drunkards said unto them, As for me, noble *Tritons*, (taking them for Sea-gods) fear hath made me throw my self on this Bed, to be so much the safer in the bottom of the Vessel. The Officers pitying the madness of the poor Fellows, advis'd them from thenceforward to drink less Wine, and so left them. The young men thanking them reply'd, If after this Storm we ever come to Land, we will acknowledge you among the other Sea-gods for our Saviours, seeing you have appear'd unto us as Patrons to save and preserve us. And ever after this House was surnamed the *Galley*. *Athen. lib. 2.* Therefore considering the irregular motions of men in Drink, were such capable of Counsel, I should advise them, if unfortunately overtaken by such a Distemper, not to remove from the place they receiv'd it in, whereby some part of the shame, and more of the danger, may be avoided. The opinion that Coffee will recover men in Drink to their right senses, have expos'd many in that condition to the laughter of a whole Coffee-house, and thereby cured them for the future, not with Coffee, but shame. The Examples of this kind of Luxury are many and famous among the Ancients, as well *Greeks* as *Romans*: Of this Art of Drinking, *Alcibiades* was a Master, as also *Alexander the Great*; and *Cyrus* preferr'd himself before his Brother *Artaxerxes*, for being the better drinker. *Lipsius* (in his *Epistle de potribus Antiq.*) tells us of one *Firmus*, who under the Emperor *Aurelian* drank off two Buckets full of Wine. *Bonofus* (who lived about the same time) was much such another, being us'd to say, *Non ut vivat natus est, sed ut bibat*; and afterwards he being hang'd for some misdemeanour, they us'd to jeer him, saying, *Amphoram pendere, non hominem*; that a Barrel or Tankard hung there, not a man. *Capitolinus* reports of the Emperor *Maximinus*, *Bibisse saepe in die vini Capitolinam amphoram*, which *Amphora* contains of our Measure nine Gallons, counting a Gallon and a Pint to the *Longius*, whereof the *Amphora* contains eight. Also *Vopiscus*, in the Life of *Aurelian*, tells of one *Phagon*, who drank out in one day, *plus Orca*, which *Orca* (saith *Lipsius*) is a Wine Vessel, much bigger than an *Amphora*. Nay, the Emperors themselves were so much addicted to this Vice, that *Tiberius Nero*, *propter nimiam vini aviditatem*, (saith *Suetonius*, ch. 42.) was nick-named *Biberius Mero*; also that for their great drinking, he preferr'd *Piso* to the Provostship of the City, and *Flaccus Pomponius* to be President of the Province of *Syria*, styling them in his Letters Patents, *Jucundissimos & omnium horarum amicos*. He likewise preferr'd a mean inconsiderable Fellow to the Treasurership, (before persons of great quality that stood in competition with him) only for drinking off an *Amphora* of Wine at a Feast. To these may be added that Epitaph which *Camestrianus* (ch. 94.) mentioneth to be found at *Rome*, without the Gate *Capena*:

*Hæus, hic situs est Offellius Buratius Bibulus,
Qui dum vixit, aut bibit, aut minxit, abi præcepit.*

Which agrees with this other Epitaph of *Timocreon the Rhodian*, thus deliver'd by *Lilius Gyraldus* in his Poetical History:

*Multa bibens, tum multa vorans, male deniq; dicens
Muli, hic situs est Timocreon Rhodius.*

In fine, how far this Vice prevail'd among the Commons of *Rome*, may appear by that of *Macrobius*:

Macrobii Saturn. lib. 3. ch. 17. who says, that at that time when the Law *Pennis*, was made against Drunkenness, things were at such a pass, *Ut plerique ex plebe Romanorum*, that the greatest part of the common people of *Rome* came laden with Wine into the Council-house, and when drunk, consulted of the safety of the State: much like the common Bore of this Kingdom, who at our Elections for Members to serve in Parliament, seldom know which man to choose for their Senator, till Drunkenness has enlightened their Understandings. Of this Debauchery of the Ancients, see more in *Plutarch*, and *Dion*, lib. 4. ch. 29. *Macrobii Saturn.* *Juvenal*, *Lipsius*, *Comenarius*, and *Hakewill's Apology*, lib. 4. ch. 5. As for the manner of their Drinking, *Ammianus Marcellinus* (lib. 22.) writes, that their Pots were heavier than their Swords, *Graviora gladiis pocula erant*. Among the rest, they had a kind of Cups which *Horace* calls *Gibberia*:

*Obtusa levia massæ
Citharæ similes.* Lib. 2. Od. 7.

At their drinking Assemblies they ever made choice of a Lord of *Miscade*, who was to judge and decide all Controversies; and this Office was won by casting Lots, wherein the principal Chance was *Venus*:

*Quem Venus Arbitrum
Dietæ bibendi.* Horat. Lib. 2. Od. 7.

Their Rules of Drinking they borrow'd for the most part from the *Greeks*, who were the most debauched people of all others. Of these Rules, one was to drink down the evening Star, and drink up the morning Star, *Ad diurnam Stellam matutinam potantes*, saith *Plautus*. Another commonly practised among them was the drinking of so many Healths, as there were Letters in their Mistress's Name:

*Novus sex Cyathis, septem Júpiter bibimus,
Quinque Lycæ, Lyde quatuor, Ida trikus.* Mart.

Yet *Plutarch* in his *Syneposiaki* makes as if they were superstitious of drinking four Healths, perhaps because of the even Number: *Aus quinque bibe, aut tres, aut non quatuor*. Moreover *Sepeus* assures us, that the Women excell'd the Men in this Vice of Drinking, saying, *Non minus pervigilant, non minus potant*, &c. They no less sit up late in the night, they drink no less than men; nay, they challenge men to the anointing their Bodies, and swilling down of Wine, evacuating upwards what they eat and drink, as well as they. *Sextus Epist. 24.* Above all others, their Poets were most infected with this kind of Debauchery; in so much that *Martial* tells us of himself, that sober, he was no body for Invention, but drunk, fifteen Poets strong:

*Idem nil ego sobrius, bibenti
Succurrunt mihi quindecim Poetæ.* Lib. 11. Ep. 7.

This made them pass that severe Censure upon Water-drinkers, when *Horace* says,

*Nulla manere diu, nec vivere carmina possunt,
Quæ scribuntur aqua potantibus.*

For my own part, I never was a Poet, but I have been a Water-drinker, and must so far disagree with the Ancients as to declare, that when I drank other Liquors, (which I never did, but to prevent my self from being the spy and wonder of the Company, or out of the difficulty of procuring such Water as was good) I ever found that small stock of Understanding I had much debilitated and weaken'd, even by a moderate quantity of Wine, and other Liquors, whole Fumes (if men rightly consider it) render them witty only in their own conceits, neither is this all, but the Palxies, Convulsions, Feavers, and other Sickneses, which frequently attend upon Drinking, render other Liquors as unwholesome, as Water may seem unpleasant. All hot things do in some measure destroy natural heat; and to talk of comforting a healthful Stomach with Cordials, is to talk like a Quack! since I have never known men have colder Stomachs, than some that are great drinkers of Wine and Brandy. Now as this natural heat causes our digestion, and as all hot Liquors tend to the destroying of this natural heat, so by consequence, Water (which many besides my self, by a glass after meals

meals have experienc'd) must be of all Drinks the most helpful to a bad digestion. Water serving only for a Vehicle, agrees better with variety of Meats, being like the *Menstruum* of the *Chymist*, and the uniting *Medium* of the *Laborer*, which serves to re-unite all different Bodies into one alone; patiently attending their disposition without corrupting, as Wine and Vinegar doth; and without leaving behind in the Kidneys the Tartar, or Len of Wine, which is the seed of the Stone, wherewith Water-drinkers are not so commonly troubled. Those that drink Water, have a better appetite than those that drink Wine, which is an argument that Wine helps concoction less than Water; and no wonder, since as *Galen* saith, Wine increases thirst instead of quenching it, as Water doth. Besides Beasts, there are a hundred drink only Water for one that drinks Wine, reckoning *Tartars*, *Chinches*, *Indians*, and the common people among the *Turks*, who are prohibited it by the Law of their Prophet. Lastly, To object the coldness of the Climate there is little reason, since as I shew'd you before, Water cherishes and not destroys the natural heat within us; nay, if Wine may be thought natural to any, I should think Nature design'd it rather for those Countries where the Vine prospers most, as *France*, *Italy*, &c. Also the Life of man before the use of Wine, viz. before the Flood, is said to have been much longer than it hath been since. Of this see more in that excellent Treatise of *Cordon de Aqua*.

CHAP. V.

Of the Rock *Averna*, fifteen furlongs broad, call'd *aeopos*, i. e. birdless, from a privative, and opus a Bird; also the Reason why it was so called: What a good Trooper and Souldier ought to do. Of a Boy driving an Elephant; and also of the Elephant himself.

AS for the Rock [1] *Aornus*, not far from *Nyla*, *Damis* writeth, that he saw it not, in that it lay something out of their way, and the Guide was afraid to turn aside out of the direct Road. Howbeit he writeth, that he heard that this place was taken by *Alexander*: also that it is call'd *Aornus*, not from its being fifty furlongs high, for the sacred Birds are seen to fly much higher than that; but because on the top of the Rock there is a certain Cleft, which draweth to it self the Birds that fly near it; as may be seen at *Athens*, in the Porch of the * *Parthenon*, and also in many places of *Phrygia* and *Lydia*: for this Reason was the Rock call'd *Aornus*, and so without Birds. As they were travelling towards the River *Indus*, they light on a Lad who was about thirteen years old, and sitting on an Elephant, did grievously beat him. All admiring at this sight, *Apollonius* asked *Damis*, what he thought to be the part of a good Horseman? To which he answer'd, What else but sitting fast on his Horse, to govern him, to guide the Reins, and if he be unruly, to cudgel him; moreover to take care that he fall not into a Pit, Ditch, or Hole, when he passeth through a Lake, or through the Dirt. Is nothing else required of a good Horseman, said *Apollonius*? Yes, by *Jove*, answer'd *Damis*, when he goeth up a steep place, he must let loose the Reins to his Horse; and on the contrary, when he goeth down, he must hold him in. Likewise, sometime to stroke his Main or Ears, and not always to beat him, seemeth the duty of a wise Rider; and I should commend a man that rode in this manner. But what Arts must he have that rideth a War-horse, said *Apollonius*? *Damis* reply'd, He must have not only those which I before rehears'd, but so be able also to strike the Enemy, and defend himself, as also to pursue and retreat, and to enure his Horse not to stare at the sound of the Buckler, or glittering

* Or Minerva's Shrine

CHAP. VI.

That there are three sorts of Elephants: Of an Elephant above four hundred years old, and that he had sometimes fought for King Porus against Alexander: Also of another Elephant call'd Ajax, taken four hundred years after a certain War in Lybia: Their Opinion varies, who would have the Teeth of Elephants to be rather Horns, than Teeth: Finally, what Teeth are blewish, what white, what great, what small, and what easie to be cut.

Moreover, that they had heard how some Elephants live in the Fens, others in the Mountains, others in the Plains; that they are taken for the use of War, and fight with Turrets on their backs, wherein ten or fifteen Indians do stand, and out of them as out of Forts they throw Darts, or discharge Arrows, against the Enemies. The Beast himself accounteth his Trunk for his Hand, and useth it to dart things away from him. And as much as a Lybian Elephant is bigger than a Nylzan Horse, so much is an Indian Elephant bigger than an Elephant of Lybia. As for the Age of Elephants, and that they are very long lived, is recorded by others. But they say, they lighted on an Elephant near [1] Taxilla, (the greatest of all the Cities in India) whom the Natives adorned and crown'd with Garlands, for that it was one of them that fought for King [2] Porus against Alexander; which for the ready service that he perform'd in that Battel, Alexander consecrated to the Sun. He hath also golden Chains about his Teeth, or (if you had rather call them so) his Horns; and on the Chain, these Greek Letters inscrib'd [3] Alexander the Son of Jupiter dedicateth Ajax to the Sun. For this Name (Ajax) he gave to the Elephant, as beautifying him being great, with a great Name. Now the Natives conjecture, that it was about 350 years from the abovesaid Fight; not relating withal how old the Elephant was when he fought in the Battel. But Juba who sometimes reign'd over the Lybiata reports, that the Lybian Riders mounted on Elephants, did on a time fall together by the ears, and that the one party of the Elephants had a Tower graved on their Teeth, but the other had nothing graved on theirs. Now when the night grew on, and gave a period to the Fight, that party which had the Tower graved on their Teeth being worried, fled into Mount Atlas; one whereof he took 400 years after, and found the mark hollow in his Teeth not worn out by time. The said Juba supposeth, that they ought rather to be call'd the Horns, than the Teeth of Elephants, in that they grow out of their Temples. And for that they fallen them not on any other thing, they likewise abide the same that they grew at first, without any shedding or growing again like Teeth. But I assent not to those Reasons: for Horns, if not all, yet at least those of Elephants, shed and grow again. But as for Teeth, indeed those of men do shed, and grow again: nevertheless there is no Beast whose Teeth fall out of themselves, being double or standing out, or come again in the place of them that fall out; for Nature hath implanted the Teeth in their Gums, to serve them instead of Arms. Besides, the Horns do every year draw as it were a certain Circle about their roots, like Sheep, Goats, and Bevers. The Teeth spring up very smooth, and unless they be broken, remain so perpetually: for they seem to

partake the matter and substance of a Stone; likewise those living Creatures only have Horns which part the Hoof. But an Elephant hath five Claws, and a Foot parted into many clefts, that he may not fasten his foot deep in the ground, when he standeth in a moist place. Furthermore, Nature giving hollow Bones to horned Beasts, produceth likewise outwardly a Horn; whereas the Bones of Elephants are full, and very hard like to those of any one open them, and inspect the middle of them, they shall find in the midst a little hole, such as is want to be in Teeth. As for the Teeth of such Elephants as live in the Fens, they are bluish, porous, and hard to be wrought: for in many places there are Crannies, and in other parts certain Knobs, like to Flint-stones, which do not yield to the Artist. But the Teeth of such as live on the Mountains are less than those, yet are white enough, and capable of being wrought: howbeit the Teeth of such as live in the Plains are the best; for they are the greatest and whitest, also easie to be cut, and may with little labour be wrought into any fashion you please.

Illustrations on Chap. 6.

[1] *Tadilla*, a famous City of India, in the Kingdom of *Vijaya*, situated between the River *Indus*, and the River *Hydaspes*. See *Pliny*, lib. 6. ch. 17. *Strabo*, lib. 15. *Al-So Arizant*, and *Curtius*.

[2] *King Porus*, was a famous King of the *Indians*, against whom *Alexander* fought, and took him Prisoner, as both *Plutarch* and *Curtius* write: after which, *Alexander* asking him how he would be handled, *Porus* reply'd, In a Princely manner: *Alexander* then demanding of him, if he had any thing else to say, I have comprehended all (and *Porus*) in this word *Princely*. Whereupon *Alexander* did not only restore to him the Sovereignty of his own Kingdom, but also of many other Countreys. It is reported, that this King *Porus* was four cubits and a half in height; and of bigness proportionable to the Elephant he rode. *Suidas* writes, that this King lived on nothing but Herbs and Water.

[3] *Alexander, the Son of, &c.* surnam'd the Great, from the grandeur of his Acts. He was descended of the two best Families in Greece; his Father being *Philip*, King of *Macedon*, and of the Lineage of *Hercules*; his Mother *Olympia*, the Daughter of *Nepolemus*, King of the *Molossians*. The time of his Birth was the first year of the 106th Olympiad, in the 11th day of the Month *September*, or *August*, according to the *Julian* Calendar. The day of *Alexander's* Birth was famous for several things: 1. On that very day his Father *Philip* obtain'd a Victory over the *Illyrians*, by the good Conduct of his General *Perdiccas*. 2. On that very day *Philip* was declared Victor at the *Olympick* Games. 3. On that same day the Temple of *Diana* at *Ephesus* was burnt by *Erostratus*: as say, *Plutarch*, in *Alexand.* *Pausan.* *Solin.* ch. 49. *Cicero de Divinat.* lib. 2. & *de Natura Deor.* From hence it was that the *Magicians* deliver'd, that *Alexander* would one day be the Firebrand of *Asia*. As for the manner of his Birth, it is said, that his Mother *Olympia* dream'd on her Wedding-night, that Lightning fell into her Belly, and that there was a great light Fire which dispers'd it self in sundry flames; also his Father King *Philip*, soon after he was married, dream'd that he did seal his Wives Belly with the print of a Lion: which *Alexander* expounded to signifie, that his Queen was with Child of a Boy who should have a Lion's heart. Some fabulous Writers say, that he was begotten of his Mother by *Jupiter Ammon*, in the likeness of a Serpent: wherefore as *Philostrophus* here mentions, he was styled by many the Son of *Jupiter*, as in *Gyrald.* lib. 1. *Hist. Decr. & Raro* in *Frugm.* also *Plutarch*. Both *Alexander* and his Father *Philip* were born in a Greek City named *Pella*, situate in the Kingdom of *Macedonia*, from whence they were called *Pellæi*, as well by *Enchiridion* as *Juvonot*: *Ums Pellæi Juvonot* was sufficed with. Lastly, For his Person, his Complexion was white, his joy'd with red, his Constitution hot and fiery, his Temper ambitious, passionate and lusty, his Body of a sweet fragrant odour, and his Inclinations addic'd more to Wine than Women. He was easily perswaded to any thing by Reason, but never by Force, and that even in his very youth; when as *Quintilian* says, *Mibi datur ille puer, quem tuus excites, quem gloria juvet, qui vitium fleat.*

As for the manner of *Alexander's* Education, at 15 years of age he was committed to the tuition of that great Philosopher *Aristotle*, under whose Instruction he spent 5 years, where he learnt all such Sciences as are requisite in a Prince. He studied Ethics, Politics, and all other parts of Philosophy, even in Physick he enquir'd not only the Theory but Practick, administering Physick to many of his sick Friends. *Demetrius* was also joyn'd in Commission with *Aristotle* for the instructing of him; nevertheless *Alexander* had not that affection for any of his Masters, no not for his own Father, as for his Master *Aristotle*; whereupon being ask'd by one of his Friends, why he set a greater value upon *Aristotle* than upon his Father *Philip*, his Answer was, *Quoniam a patre accipi ut vivamus, a magistro vero accipi ut bene vivamus* & say, King *Philip* himself had so great an esteem for *Aristotle*, that writing to him he said, *Graviter ago Divi, non tam quod tibi natus es filius, quam quod cum nobis emigrae temporibus visus sis* & so on. as it is told us, *diogenes* testifies & noble & famous. Moreover he rewarded him highly, when besides other noble Presents, King *Philip* for his sake restor'd *Attica's* ravined Country. The greatness of *Alexander's* Spirit appear'd in nothing more, than in his dexterous manage of that wild Horse *Bucephalus*, which his Father *Philip* had bought for 13 Talents, and which no man living was ever able to ride but *Alexander*. This Horse by his great courage and speed, had in several Engagements preserv'd *Alexander's* life, and preserv'd him from the fury of his Enemies, till at last being slain by a Dart in his Indian Expedition, *Alexander* in honour of his memory did there erect him not only a famous Sepulchre; but also a great City in *India*, which he call'd after his Horse's Name *Bucephalus*. *Pliny*, lib. 6. ch. 20. *Strabo*, lib. 15. *Gellius*, lib. 5. ch. 2.

Now for the several Alliances which *Alexander* (being of man's estate) contracted, they were these: He had 4 Wives: 1. *Statira*, the Daughter of *Darius Codomanus*; 2. *Bastine*, of whom he begat his Son *Hermius*; 3. *Parysatis*; and 4. *Roxane*, of whom he begat his Son *Alexander*. And besides these, he had 363 Concubines, as *Diodorus* writes. Of all his men Favourites, he had the highest veneration for *Cleitus*, but the greatest affection for *Hephestion*, being often us'd to say, *Cleitus amicus Regis, Hephestion animus meus Alexander domus*: *The one lov'd his dignity, the other his person*: And accordingly he conferr'd honour on *Cleitus*, but reserv'd his private familiarity and friendship for *Hephestion*: *Plutarch*, in *Apoph.* All his Secrets he communicated only to *Hephestion*, as appears by that private Letter, which having receiv'd from his Mother *Olympia*, he shew'd him, and afterwards plucking a Seal off from his finger, put it to *Hephestion's* mouth, thereby importing his secrecy in that Affair. *Plutarch*, in *Alexander*.

Alexander *divin* *linguam* *obscure* *memento*: *Divinus* *non* *magis* *deposition* *est* *apibus*. *Lucian* in *Epig.* lib. 3. *Anislog.* Tit. 51.

To begin now with the Reign of *Alexander the Great*, we must observe, that it lasted 19 whole years, whereof the first six were only over the Kingdom of *Macedon*; the rest over the whole Empire. King *Philip* being slain by *Pausanias* out of a private revenge, young *Alexander* succeeded to his Kingdom in the sixth year of his Age: when he had no sooner settled himself in his Throne, and finish'd his Father's Exequies, but was surrounded with Troubles on every side from his Neighbours, who thought to take the advantage of his Youth, to dispossess him of his Kingdom: as did the *Thracians*, in their Conspiracy with *Attalus*, also the rest of the Barbarians, who were subject to the Kingdom of *Macedon*. Whereupon *Alexander* first subdued the Barbarians; near the River *Danubius*, where in a great Battle he overthrew *Syrmus*, King of the *Triballians*. 2. Having understood that the *Thracians* revolted from him, his next Expedition was against *Thrace*, as well as against the *Thracians*, who were in Confederacy with the *Thracians* against both these he proved very successful: the stubborn *Thracians* refusing all offers of kindness from *Alexander*, were together with their City utterly ruin'd and destroy'd; whereas the *Thracians*, rendering themselves upon discretion, and imploring remission for their faults, were again receiv'd into his favour: it is remarkable in the subversion of *Thrace*, that *Alexander* shew'd his generous esteem of Virtue and Learning, when he preserv'd and pardon'd the virtuous Lady *Thracia*, the whole Family of *Poet Pindarus*, together with all the Priests and Religious Orders, excepting which, he sold all the rest for Slaves. 3. By this means, *Alexander* having settl'd all his Affairs at home, and being unanimously elected General of all *Greece*, a Council

of War was call'd, in order to the enlarging his Empire abroad: wherein it was resolv'd, that his next attempt should be upon *Asia*, when being interrupted his passage at the River *Granicus*, by some Forces of *Darius Codomannus*, King of *Persia*, he there overthrew the *Persians*, and foraged all *Phrygia* and the *Asian* shoar, even to *Cilicia*: also *Diodorus* writes, that he at that time subdued all *Caria*. *Diod. lib. 17.* And that in the City *Gordium* in *Phrygia*, not being able to untie the Bark which was wreath'd about the Chariot, he cut the knot asunder with his Sword; thereby fulfilling (as he thought) that Prophecie which said, that he who could undo that knot should conquer all the World. 4. After this, *Alexander* conquer'd the *Paphlagonians* and *Cappadocians*, also was inform'd of the death of *Memnon*, *Darius's* Admiral at Sea, upon whom the *Persians* chiefly depended for their success against *Alexander*. Nevertheless *Darius*, King of *Persia*, highly resenting the Defeat which his Forces receiv'd at the River *Granicus*, resolv'd to revenge it himself in person: accordingly he levy'd an Army of 600000 fighting men, which he rendezvous'd at *Susa*; when in the mean while *Alexander* remaining a long time in *Cilicia*, by reason of a Sickness befallen him with drinking of the River *Cydnus* when he was hot, *Darius* not knowing the occasion of his delay, supposed it to have been out of fear: whereupon he began to march his whole Army towards *Cilicia*, in order to his encountering *Alexander*. At the same time *Alexander* moved towards *Syria* upon the like design to meet with *Darius* in the night, when happening both to miss of one another, the next day they both return'd to their several Posts. Now *Darius* having (contrary to the advice of *Amyntas*) encamp'd himself in the Streights and Valleys between the Mountains, presented *Alexander* with great advantage of ground, which put *Darius* upon a necessity of engaging or not engaging, according as his Enemies pleas'd, being on every side encompass'd with the *Macedonian* Forces from the Hills: in so much that *Alexander* with a much smaller Army than that of his Enemies, put *Darius* to flight, killing above 110000 of his men, seizing on all the *Persian* Camps, wherein besides the incredible Riches, he took Prisoner *Sisigambis* the Mother, *Statira* the Wife, and two Daughters of King *Darius*; whom he treated with all the civility imaginable. This Battel was fought at *Issus*, wherein *Alexander* himself received a wound in his Thigh, and (as some say) from the very hands of King *Darius*. *Plutarch, Arrianus, Curtius, Diodorus.* 5. After this success against *Darius*, *Alexander* sent to the City *Damas*, to surrender all the Men, Women, Children, and Treasure, that did therein belong to the *Persians*, which accordingly was done; he likewise (to make himself Master of the Sea-coasts) summon'd all the Kings of *Cyprus* and *Phenicia*, to deliver into his hands *Phenicia*, and the maritime Parts adjacent, which was immediately perform'd, all save the City of *Tyre*; against which he began a strong Siege both by Land and Sea, annoying them with 200 Gallies, till at last after a seven months Siege he became Master of the City of *Tyre*. 6. During this Siege, he with another part of his Army made War upon those *Arabians*, that dwell on the Mount *Antilaban*, whom he overcame, though not without much danger to his person, occasion'd by his kindness to his Tutor *Lysimachus*, as *Plutarch* saith. 7. His next Expedition was against the City *Gaza*, the chief City of *Syria*, which he won, after having receiv'd two wounds in his Arm and Shoulder: *Diodor. lib. 17. Curtius, lib. 4. Plutarch in Alexand.* Then he resolv'd to march up against *Jerusalem*, and lay it waste, from which design he was averted by the submissive prayers and entreaties of *Jaddus* their High-Priest. 8. About this time it was, that *Alexander* having conquer'd all *Asia* on that side the River *Euphrates*, *Darius* sent Ambassadors to him to require his friendship, and offer him 10000 Talents for the ransom of his captive *Persians*, and such Territories as did formerly belong unto him, which offers *Alexander* refusing, *Darius* began a third Expedition against him, having gather'd together an Army of 1000000 fighting men. In the mean while *Alexander* was employ'd in conquering *Egypt*, wherein after his conquest of that Kingdom, he erected that famous City call'd after his own Name *Alexandria*. Now intelligence being brought to *Alexander* of the new War which *Darius* intended against him, he began his March to meet him at the River *Euphrates*: the place where this Battel was fought, is as some say *Arbela*, though *Plutarch* saith *Gausameles*, where both Armies being engaged, *Parmenio* (*Alexander's* Lieutenant) was at the first onset forced to retire; also the *Macedonian* Baggage, in danger of being taken by the *Babrians*, till *Alexander* himself coming into his relief with the main body of his Army, gave so brisk a Charge upon the *Persians*, that they soon betook themselves to flight, also *Darius* himself was forced to fly for his life. *Alexander* being

Empire, which he with so much care and trouble had acquired, so he torn by grief after his death, for want of a Son to succeed him. *Plutarch* says that *Alexander* died on the sixth day of his Sickness, in the 33rd year, and 5th month of his Age being the 11th year of the 114th Olympiad. Nevertheless *Curius*, *Diadema*, and *Justin*, think that he was poisoned by *Antipater*. For the Buriall of *Alexander*, *Diadema* (lib. 18) writes, that *Antipater*, the Bithynian Brother of *Alexander*, spent almost two years about it. And concerning the place where he was buried, *Historians* vary: *Pausanias* (in *Arctia*) saith, that *Antipater*, King of Egypt, bury'd him at Memphis. *Diadema* (lib. 18) writes, that *Antipater* buried him at Alexandria. The Epitaph inscrib'd on his Statue was this:

Terram vultu subigit: Imperium vultu habet.

CHAP. VII.

The Manners of Elephants, and Love of all living Creatures towards their young: The Lioness is taken with the Love of Leopards: The Lions if they see any spotted Whelps, presently tear them in pieces, as Bastards. A Sea-Calf having brought forth a dead young one, did out of grief abstain from food three days together: The Eagle her Nest with the Eagle-stone, and the Stork with the Lamp-stone, to keep away Serpents.

IF we should also describe the Manners of Elephants, the Indians affirm, that those of the Fens are foolish and light; those of the Mountains perverse and treacherous; and unless they stand in need of something from them, unsatisfactory to men: but those of the Plains are said to be good, gentle, and lovers of civility; wherefore they will write, dance, and sing at the sound of a Pipe, lifting themselves up from the ground. Now when *Apollonius* saw the Elephants pass over the River Indus, being (as I think) about thirty in number, whereof at least was the Guide, whilst the great ones carried over their young ones on their out-sticking Teeth, embracing them with their Trunk, as with a Girt to hold them, he said to *Damis*, These living Creatures do this thing without the bidding of any one, out of a natural instinct and knowledge; for you see how like Porters they bear their young, and closely embrace them lest they should fall. I see, answered *Damis*, how wisely and prudently they manage them. What then meaneth that foolish Question of Wranglers, whether or no the [1] Love of Parents to their young be natural? for these Elephants openly proclaim that this Love cometh to them by Nature, in that they learned it not, as they have done many other things, from men, having never lived amongst them, but receiv'd it from Nature so to love their young ones. Say not this (O *Damis*) only of Elephants, for this [2] Beast I rank next after men for Understanding and Prudence; but I consider likewise, how even Beasts exceeding other Beasts in fierceness, do yet suffer any thing for their Cubs; also how [3] Wolves being continually intent on their prey, make the Female keep the Whelps, whilst the Male for the preservation of her young brings her in food. The like may be observ'd of Panthers, who by reason of their heat rejoice to become Dams, for that they then rule over the Males, and govern the Fosse, whilst the Males in the mean time suffer all things for their Whelps sake. As for Lionesses, this Story is related of them; that they draw the [4] Leopards to love them, and take

The first of these is the fact that the
 government has been unable to raise
 the necessary funds to meet its
 obligations. This is due to a
 combination of factors, including
 the high cost of borrowing and
 the low level of tax revenue.
 The second factor is the
 government's failure to implement
 effective fiscal policies. This has
 led to a large and growing
 budget deficit, which has
 further increased the government's
 borrowing requirements.
 The third factor is the
 government's lack of transparency
 in its financial operations. This
 has made it difficult for the
 public to understand the true
 state of the government's
 finances, and has led to a
 loss of confidence in the
 government's ability to manage
 its affairs.
 In order to address these
 problems, the government must
 take immediate action to
 reduce its borrowing and
 increase its tax revenue. It
 must also implement effective
 fiscal policies to ensure that
 its budget is balanced and
 its financial operations are
 transparent. Only by doing
 so can the government restore
 its financial stability and
 the confidence of the public.

And, Mr. J. tells, that the Lord of Rubeck, the Emperor of Germany's Ambassador at Constantinople, saw an Elephant play very artificially at Tennis; which is so little strange, than that Story of Yermen, concerning an Elephant that walked upon a Rope. Juba, King of Barbary reports, that when any Elephant happens to fall into those Pits that are hid for him, his Brethren will come with Stones and pieces of Timber to help him out. An Elephant's Keeper in a palace House in Syria, being asked to ask him of half his Provender, he discover'd it thus: his Master feeding him the third himself, and giving him his whole Garbary, the Elephant looking sternly on his Master, divided it in two parts with his Trunk. Another having a Keeper, who to increase the measure of his Provender, was used to mingle Stones with it, came one day to the Pot wherein his Keeper's Meat was feeding, and filled it with Ashes. By all which we may justly conclude, that there is more difference in Understanding found between some men and others, than between some men and this Beast. We find mention of three sorts of Elephants, namely, of Mountains, and of Fields. They that are born and bred in Mountains, have more agility, but less wit: the Mountaineers are wicked and treacherous: they of the *Champsin* Country, are easilyest tamed, and most apt to learn: the Elephants of the *Indies* are the fiercest of all others, and very hard to tame: they of *Lybia* are the least, which cannot abide the smell nor voice of man, and fly away before the Elephants of *India*, as appear'd in that memorable Battle fought between the Kings *Psalmen* and *Antiochus*, near to *Epiphan*, and described by *Polybius*.

[3.] *Wolves being continually intent on their Prey.* The Wolf is a ravenous and devouring Beast, therefore rightly named *Spill-Parck*; that is, of the common sort having shaggy Hairs, being white under the Belly, with a great Head, long Teeth, sparkling Eyes, short prick'd Ears, and Feet like the Feet of a Lion, therefore call'd *Lepus*, from *Leper*, *Quia pedes quasi Leporis sunt*. Where these Creatures live, the people are much afflicted with them. When they come to the Sheep-Folds, they observe which way the Wind bloweth, and then come marching against it, thus thereby they may the better deceive the Shepherd and his Dogs. When they see upon Oaks, they hide themselves under the Leaves of Trees, that they may the more easily obtain their desire. And when they catch little Children, it is said, they will play with them for a while, (as a Cat plays with a Mouse) and at last devour them. The great cunning of this Creature appears by a Tradition they have in *Lybia* of a foot-Travelley who having a Gun upon his Shoulder, and passing through a Wood, was assaulted by a Wolf, who no sooner observed his Gun, but presently quitted him; whereupon the man being gone a mile or two from the place, sat enough as he thought out of the Wolf's reach, and meeting a Passenger, who was going the same way as he had come, he told him of the Wolf he had met, and lent him his Gun to defend himself; now being gone where the Wolf was, and he spying the Gun-Gun, immediately pursued the foot-Travelley, whom he overtook, and being then unarmed, tore him in pieces: which was proof from his knowledge of the Gun, as well as from his observation, that the other must be therefore unarmed. *Pliny* (lib. 8. ch. 12.) and from him *Olaus Magnus* write, that *Egypt* and *Africa* being both small Wolves, in respect of those which are in the Northern Parts of the World; for as the Elephant devours only so does the Wolf eat; therefore in those two Countries of *India* and *Norway*, you may see whole herds of white Wolves upon the Mountains. *Olaus* 206. lib. 28. Heretofore *Lybia* was much afflicted with them, especially the North part thereof, but of late years by the diligence of the Inhabitants, and assistance of their *Red Greyhounds* or Wolf-Dogs, they are in a manner all destroy'd; and so likewise was the *Kingdom*, till by our good Right-Love they were extirpated. Some say, that if the Heart of a Wolf be kept dry, it will send a most fragrant smell; also in the Bladder of a Wolf is a certain Stone of a Saffron or Honey colour, which inwardly conglutinate (as it were) certain weak shining Sides. The Ravens are in a perpetual enmity with Wolves, and the enmity of their Nature is so violent, that if a Raven eat of the Carcass of a Wolf, which the Wolf hath either kill'd or lusted of, she presently dieth. Wolves have an insatiable love with Beasts of their own kind; and devour all Creatures they and Dogs are most subject to Mischance, because their Bodies are choleric, and their Brains full of vapours, which they remove. Their manner of taking Food is by looking heedfully on them, the cunning power of their Eyes being such, as the Fowl will and all beasts of the Wolf the Time and his Mouth. As for killing of Men or Beasts, they seldom appear before,

but surrounding them, several times force them either to fall down with giddiness, or to give them an opportunity of seizing on them behind. Likewise he reported, that when a Wolf thinks himself not able to get upon a Traveller singly, he will make such a hideous howling, that his Companion will presently come in to his assistance. Of this Subject see more in *Gessner, Pliny, Lappet, Olaus Magnus, and Swam's Spemal, Mundus*.

[4] *Leopard*: the difference betwixt the Leopard and Panther is only in Sex: the Leopard is begotten between the Lion and the Panther, or the Panther and the Lioness.

[5] *Homer's Lions*: of this see the 17th *Iliad*, where *Achilles* being in a rage for *Patroclus*, *Homer* speaks thus of him:

Εκείνη δὲ τίς ἐν ἀλφειῇ λείων ὄμιλῳ

ὅς ἐν αἰῶνι σφύρει ἀνθρώπων ἐν ἄλῃ

Ἀνδρῶν ἰσχυρῶν, ἃ δὲ καὶ σὺν ἀνθρώποις

ἴσθαι καὶ τὸν ἑαυτοῦ σπέρματος ἔχει παύσας.

[6] *A Tiger being a most fierce, &c.* Tigers like Lions are bred in the East, South, and hot Countreys, because their generation requirerh abundance of heat. It is a Beast of wonderful swiftness: in the proportion of Body he is like the Lioness; footed like a Cat, and spotted like a Panther, excepting that the Spots be long, and all of a colour. They be generally cruel, sharp, ravenous, and never so tame, but sometimes they return to their former Natures: but above all, in the time of their Lust, or when they be robbed of their young, they are most raging and furious. His Mustachoes are held for mortal poison, causing men to die mad, if they be given in meat. *Pliny* (lib. 9. ch. 13.) describes the manner how the Hunters get away their Whelps, which is thus: They come on Horser back, and finding the old Tygers from home, they take up their young ones, and pass away as fast as they can: and on the sudden finding themselves pursued, when the old one cometh near them, they let fall one of her Whelps on purpose, that whilst she is carrying that to her Nest, they may escape securely with the rest. And *Messier* tells us, they sometimes make round Spears of Glass, which they cast before her when she cometh, and thinking (by reason of her own shadow) that she seeth her young ones there, she solleth it to her Den, where breaking it with her Claws, and finding her self deceiv'd, she in vain runneth again after the Hunters, who are then gone out of her reach. *Topsel* saith, there is an Herb near the River *Ganges*, growing like *Bugloss*, the joyce whereof is such, that if it be pointed into the mouth of their Dens, they dare not come forth, but will lye howling there till they die.

[7] *Stork*: the Stork is a Bird famous for his natural Love to his Parents, which he feedeth being old and feeble, as they fed him when he was young: the Egyptians and *Thebesians* so esteem'd this Bird, that there was a Law made upon any one who should kill him. His English Name Stork comes from *στρογ* in Greek, which is *stork* in Latin: proceeding from his natural Love and Kindness to his Dam: being also humane and loving to Mankind, delighting to build on the tops of Houses and Chimneys, as is usual to be seen in *Germany*: so well pleas'd are they with the society of men! One reason of his being so highly esteem'd of in *Thebes* and *Egypt*, was his great service he did them in killing of Serpents, and other venomous Creatures. *Pliny* calls him *Gromis*; and says, that from the Stork his men first learn'd to purge by Clyster: for with his Bill he conveyeth salt Water up into his own Fundament, and so purgeth himself. Some have vainly reported, that Storks will live only in Republicks, which is a pretty conceit to advance the opinion of popular Policies, and from antipathies in Nature to disparage Monarchical Government: but 'tis altogether false, as appears by their being in *Egypt* and *Thebes*, Places govern'd by Kings.

[8] *The Eagle-stone, or Ektas*, is a Stone of divers colours, in so much that the colours of other Gems are not sufficient for it: sometimes it is black, with white and yellow veins; sometimes it is as it were sprinkled with blood; and (Petrus-like) of so many colours, that one would scarce believe it were one and the same Stone. Many other Authors as well as *Philostratus* write, that *Eagles* lay it in their Nests to preserve their young from Poison. And *Pyrrhus*, King of *Epirus*, had one of these Gems in a Ring, wherein were the nine Moles to be seen, and *Apollon* with his Harp, not engraven by Art, saith *Pliny*, (lib. 37. ch. 1.) *sed sponte natura et discriminebus mandata*. He (in the same Book) sheweth the diverse kinds of this Stone, ch. 10. affirming, that it is good against the poison and sting of Scorpions; and is supposed to procure Eloquence, and make men false: *Sed*, *Lib. 37. Of the power*

power to promote Delivery, or sustain Abortion, for Women's Vitals. Err. lib. 2.

[9] *Dolphin*; then the Dolphin (call'd by some King of the Fishes) there is not any more swift, none more charitable to his Fellowes, and (which is above all the rest) none more loving to men. *Pliny* (lib. 9. ch. 8.) hath written much of this Fish: and so also have others; affirming, that he is not only sociable, and desirous of man's company, but very much delighted with Music: however I shall not lay my stress on that Story of *Aristo*, which is no other than a Fable. Now I shall first mention what is said by *Pliny*, of a Boy feeding a Dolphin: and carried on his Back over the Waves to School, the which have *Mirville* written things to the same purpose: Amongst the rest, *Ellen* tells this Story of a Dolphin and a Boy: that a Boy being very fair, used with his Companions, to play by the Sea-side, and so wash themselves in the Water, practising likewise to Swim: which being perceiv'd by a Dolphin who frequented that Coast, the Dolphin fell in love with the Boy above the rest, and used very familiarly to swim by him side by side. The Boy at first was suspicious of his unwonted Companion, but through custom, he and the Dolphin grew so familiar, that they would be frequent Antagonists in the Art of Swimming: in so much that sometimes the Boy would get on the Dolphin's Back, and slide through the watry Territories of Neptune's Kingdom, and the Dolphin at all times would bring him safe to shore: whereof the people in the adjoining City were frequently eye-witnesses. At last it happen'd that the Boy, being ignorant how he sat on the Fish's Back, usually lying his Belly good close, was by the Dolphin's growing stiffe, wounded to death: where the Dolphin perceiving by the weight of his Body, and by the blood which stain'd the Water, that the Boy was dead, he speedily swimm'd to shore, where laying himself down, he died for grief. That Dolphins are crooked, is not only affirm'd by the Hand of the Painter, but commonly observ'd to be their natural and proper Figure: which besides the imitations of *Ovid* and *Pliny*, their Naturalists in some ancient Copies are so framed, as will appear by *Emilio Genui*, others in *Gallus*, and *Leontius Halper*, in his Description of *Ceylon*, from *Julius Caesar* to *Rubens* the second. However that great Naturalist *Sir Thomas Brown* (in his *Vale. Err. lib. 9.*) is of opinion, that the natural Figure of Dolphins is straight, nor have their Spine convex, or more considerably embowed, than Sharks, Porpoises, Whales, and other cetaceous Animals, as *Scaliger* plainly affirmeth: *Cervus habet non magis Curvum, quam vulpes Pater*. Likewise Ocular enquiry informeth the same.

[10] *Whale*; the Whale is the biggest Fish that swims in the Sea, in so much that *Job* (ch. 41. ver. 33.) saith: *In his Strength is working his Arm*. His Jaws are ascribed to *Dory*, ver. 34. his Scales to *Sabide*, ver. 35. One of his Nuzzles可比 *Shark*, in one of *Isidore's* *Par.* or *Caubron*, ver. 36. *Hemipneuste* the Sea is可比 *a Por*, ver. 37. *Manser* (in his *Catoptrics*) writeth, that near unto Island there be great Whales, whose magnitude equalizes the Mountains, which are sometimes publicly seen, and these (saith he) will draw and overthrow Ships, except they be alighted with the sound of Drums and Trumpets, or except some round and empty Vessel be cast unto them, whereupon they may play and sport themselves, being much delighted with such things. But above all, this be affirmeth to be a good Remedy against such dangerous Whales, viz. that which the Apothecaries call *Caperon*, temper'd with Wine, and cast into the Sea; for by this, as by a Poison, they are driven to the bottom and destroy'd. Other Authors mention far greater Whales than these: and *Olaus Magnus* (lib. 21.) writeth, that there are several kinds of Whales, some rough-skinned and bristled, which contain in length 140 feet, and in breadth 20. Others are smooth, plain, and left, being taken in the North and Western Ocean. Some again have Jaws with long and terrible Teeth, of 12 and 14 feet in length; and the two last Teeth are far longer than the rest, like the Tusks of a Boar or Elephant. *Pliny* writeth of a little Fish call'd *Mesolus*, which is a great Friend to the Whale; for the Whale being big, would many times endanger her self by swimming Rocks, were it not for this little Fish who directs her Conduct. Of the Whale see more in *Pliny*, *Olaus Magnus*, and *Emilio's Speculum Mund.*

[11] *Sea-Cow*; there be Sea-Cows and Calves, so call'd, because they do much resemble such kind of Creatures living on the Land: the Sea-Cow is a great, strong, and fierce Monster; in length forth young like her self: he is said to be big ten months, and then deliver'd, sometimes of two, but oftentimes forth but one, and this follows her whichsoever she goeth. *Olaus* writeth, that the Sea-Cow is a great devourer of Herrings.

CHAP.

CHAP. VIII.

Whether that be true which some speak concerning the breeding of Vipers. Hence that Lambick of Euripides, That the Children of all men are their very Soul, alter'd by Philostratus into this sentence, That the young ones of all living Creatures are their very Soul: Likewise the Reason why the least Elephants are the Guides in passing over Rivers: What Juba wrote concerning them: Then concerning the River its passage and breadth.

Let us not assent (O Damis) to that foolish Story, which saith, that [1] Vipers are bred without a Dam; which neither Nature doth admit of, nor Experience justifie. Whereunto Damis reply'd, Will you then give me leave to [2] commend Euripides for that Lambick, where he bringeth in Andromacha speaking thus:

The Children of all men are their Soul? Eurip.

I grant it, said Apollonius; for it seemeth to be wisely and divinely spoken: but he had spoken more wisely and truly, if he had extended that saying to all living Creatures. You seem then (said Damis) willing to have the Verse express'd in this manner:

The young ones of all living Creatures are their Soul.

Herein I assent unto you; for it is better. But (said he) did we not in the beginning of this Discourse say of Elephants, that there is a Wisdom and Understanding in what they do? We said so indeed, reply'd Apollonius, and 'tis very probable; for did not a Mind govern this Animal, neither would he be produced, nor the Nations themselves exist, where these Creatures are bred. Why then, said Damis, do they swim over so foolishly to so little advantage to themselves? for the least of all (as you see) leadeth the way, and he that is somewhat bigger followeth him, after him another, and the greatest of all last; whereas it seemeth requisite that they should observe a contrary order, that the biggest should be made as it were the Ramparts and Bulwarks of the rest. But Damis, said he, first they seem to fly the pursuit of men, whom we shall meet following them by the print of their feet; wherefore it is very necessary that the Rear should be well guarded, as we see is the custom in War: and you must imagine this Creature to be the greatest observer of Tracks of all Beasts. Besides, should the biggest of them swim over first, their passing over would be no sign to judge by of the depth of the Water, whether all of them could be able to do the like; for perhaps they might easily pass through a being taller, whereas these could not possibly do so, as being unable to overcome the depth of the Water: but after the least of them hath passed, it is evident there is an easy passage for the rest. Moreover, should the biggest go before, they would make the Channel deeper for the rest, the mud yielding and making Ditches with the very weight and greatness of their feet; whereas the lesser are no whit prejudicial to the passage of the bigger, in that they make a less Cavity in the River. Furthermore, I have found in the Writings of Juba, how the Elephants help one another in their being hunted, and defend him that saunteth, when if they bring him off, they stand

33 "prefers her, without extending our sympathies, she belongs the least we back. Nay,
 34 "rather than be guilty of any further passionate Censure, he makes himself fall into a
 35 "Swound on the Stage, thereby she better to experience the weight of her former, which
 36 "could not be represented by words. The narration of the death of Polixene in his Pleads to
 37 "the most lively and touching the World. The Tragedies of *Pericles* have more of Affect
 38 "and Morality, and of a better Foundation, than that of *Antony and Cleopatra*. Nevertheless, the
 39 "tragedy is one of the most perfect of the Stage. In the same manner, he falls
 40 "sudden into the same Absurdities as the *Antony*. A short time, a little more might a Religious ob-
 41 "server of *Demetrius*; and by a too great inclination to be liberal and generous, he is not
 42 "so ardent and passionate as he ought to be. For this reason, he goes now to the heart to
 43 "misuse *Antony*; thus he contradicts the most profane of his Auditors, as in the
 44 "*Pericles*, where *Thais* is a lover as *Antony*, another both a lover to *Thais*, and a friend
 45 "on the same day. The discrepancy of his Pleads is nothing more, but perpetual Machines;
 46 "which makes the discovery in the Tragedy of *Demetrius* inferior, that of *Antony* in
 47 "*Troilus and Cressida*, that of *Andronicus*, *Cato*, and *Julius*, that of *Polixene* and *Edwards*
 48 "and so of others. Lastly, *Antony and Cleopatra*, for introducing *Antony*, to
 49 "break too much like a Philosopher, at the first, in denouncing whole Opinions, were in his
 50 "time but new.

[6.] Related by Name to John Menden was Officer of Menden's Army, whom Menden mentions in his 8th Book concerning the Death of Menden.

[4.] The River Aconitum, of which I saw 6. May, lib. 4: ds. so. who fight but ex the
 [5.] The River Aconitum, of which I saw 6. May, lib. 4: ds. so. who fight but ex the

[illegible]

the River, which as it sunk in the Winter, when the Sun went away into *Lybia*, so did it rise again in the Summer at the Sun's return. *Ephorus* saith, it was the Sweat of the Land, which evaporating with the heat of the Summer, occasion'd the rise of the Water. These and many other opinions there are concerning the Nile's overflowings; of all which, the first I have mention'd is most generally receiv'd and approved, viz. that it proceeds from the *Ethiopian* Rains. Now for the time when this Inundation happens, some affirm, that it constantly increaseth on the 17th. day of *June*; wherein perhaps a larger speech were safer, than that which punctually prescribes the day certain: for this expression is different from the *Ancients*, as *Herodotus*, *Diodorus*, *Seneca*, &c. who deliver only, that it happeneth about the entrance of the Sun into *Cancer*; wherein they warily express themselves, and reserve a reasonable Latitude. Again; Were the day definitive herein, it had prevented the delusion of the Devil, nor could he have gained applause by its prediction; who notwithstanding (as *Athenagoras* in the Life of *Anthony* relateth) to magnifie his knowledge in things to come, when he perceiv'd the Rains to fall in *Ethiopia*, would preface unto the *Egyptians*, the day of its Inundation. And this would also render useless that natural Experiment observed in *Earth or Sand* about the River, by the weight whereof, (as *Mr. George Sandys* the Traveller, *Alpinus* a Physician, *Marchant* the French Consul, *Ellanus* a Jesuit, *Vorrius* an Englishman, and others report) they have unto this day a Knowledge of its Increase. Moreover, the effects of this Inundation cannot be prognosticable with the same certainty as Eclipses, for that it totally depends upon the Clouds, and descent of Showers in *Ethiopia*, which having their generation from uncertain vaporous Exhalations, must submit their influence to contingencies, and endure Anticipation or recession from the moveable condition of their Causes: Therefore (as many conceive) there have been some years without any Increase at all, as the years of Famine under *Pharaoh*, and the like, as *Seneca*, and divers relate of the 11th. year of *Cleopatra*; nor nine years together, as is testify'd by *Calistophorus*. Some years it hath also retarded, and came far later than usually it was expected, as according to *Socumen* and *Nicophorus*, it happen'd in the days of *Theodosius*; whereat the people were ready to mutiny, because they might not sacrifice to the River, according to the custom of their Predecessors. For the fertility of the *Egyptian* Ground, occasion'd by this Rivers Inundation, I refer you to *Monsieur Pausanias*, and other modern Authors, whereof being absent from my own Study, I want the present perusal:

Te propter nullo velus tua postulat imbre,
Arida nec pluvie supplicat verba Jovi. Tibull. Lib. 1. Eleg. 7.

CHAP. IX.

Of the Snows that are said to run down out of *Ethiopia*; and the Hills *Catadupi*: Of the Sea-Horses and Crocodiles: The great Heats of *India*, and how they are abated: Their Arrival at *Taxilla*, the Royal City: The Habit of the *Indians*: Whence Silk groweth: A very great Temple erected before the City, wherein are many Rarities, as the Tables concerning the Acts of *Alexander* and *Porus*, so artificially done, that one would judge them to be the Works of *Zeuxis*, *Polygnorus*, or *Euphranor*: Also of the Fight betwixt *Alexander* and *Porus*.

AS for the [1] Snows of the *Ethiopians*, and the Hills [2] *Catadupi*, I think not fit to gainsay them, in respect to their Authority who have related such things. Yet do I not assent to their Relations, considering with myself, how it could be possible that [3] *Indus* should do the Nile, since the Region
D d 2 that

that lies above it, is not cover'd with Snow. Besides I know, that God hath set the Indians and Ethiopians in the utmost Horns of the Earth, and made both swarthy, the one at the Eastern, the other at the Western part of the World; which could not be, unless they were both warm in the Winter: and if the Sun be hot there all the year, how is it possible that Snow should breed there? or that it should be in so vast a quantity, as when they melt, to cause so great Rivers to overflow? And if the Snow should descend into places so exposed to the Sun, how it should be ground into so great a Sea? or how it should suffice for a River to overflow all Egypt? In their passage over Indus they say, that they met with many [3] Sea-horses, and many [4] Crocodiles like them that swim in Nilus. They likewise relate, that such Flowers grow about Indus, as about Nilus; and that the Seasons of the year are in India warm at Winter, but at Summer stifling: nevertheless they say, that God hath well provided against this, by causing much Rain to fall there. Furthermore they report, that they have heard the Indians say, that the King (when the Seasons of the year call him to it) goeth to the River, and offereth up Horses and black Bulls to it in Sacrifice: for the Indians prefer the black colour before the white, by reason (as I suppose) of their own Complexion. After the Sacrifice is ended, they say, the King sinketh a [6] golden Measure (like to that wherein they measure Corn) into the River, and that the Indians do not certainly know for what end this is done: but they suppose that the Measure is so sunk, either for the plenty of those Fruits which Husbandmen measure with it, or for the moderation of the River, that it might not too much overflow the Country. Now having passed the River, the Guide whom the Governour had given them, led them the direct way to Taxilla, where the King's Palace is. Moreover they report, that the men which dwell by the River Indus, are cloth'd with Linnen of that Country, and Shoes made of the Bark of Trees, also a kind of Hat against the Rain. But persons of greater quality go clad in [7] Silk, which they report, groweth on Trees, like a white Asp for growth, and Leaves like those of the Sallow. Apollonius said, he was pleas'd with the Silk, in that it resembled the darkish Philosophical [8] Pallium: this Silk, they say, is brought out of India into Egypt, for many of their sacred Rites. As for Taxilla, they say, it is for bigness to be compared with the old Ninus, and walled proportionably, as the rest of the Greek Cities are: it was the Royal Seat of Mander, who govern'd that [9] Kingdom, which was formerly ruled by Porus. Before the Walls they saw a Temple erected, about an hundred feet high, of * purple-colour'd Stone, wherein stood a Chappel, though less than a Temple, yet so large, and so beset with Pillars, that it was worthy of admiration. There were several brazen Tables hanging on the Walls, wherein were written the [10] Deeds of Alexander and Porus. Their Acts were engraven on Copper, Silver, Gold, and black Brass, together with Elephants, Horses, Souldiers, Helms, and Shields. But the Lances, Darts, and Swords, were all made of Iron; and so artificially engraved, as if it were the Work of [11] Zeuxis, [12] Polygnotus, or [13] Euphranor, who were able to express the shadow, breath, descents, and ascents of things: so they say it appear'd there, the several matters being inscribed into the Pictures instead of Colours. Nor was it an unpleasant sight, to discover the King's disposition by the Picture. For Porus set up the said Table in the Chappel, after the death of Alexander, though Alexander be therein described as conquering and restoring Porus, whom he had wounded in Fight, and conferring upon him the Region of India as his own. Furthermore it is reported, that Porus wept and lamented at the death of Alexander, as being a brave and generous Prince. Likewise, after Alexander was departed out of India, Porus never spake any thing

* Cr Shell
stone.

as a King, though Alexander permitted it: nor did he rule the Indians as a King, but as a Deputy; doing and speaking all things very modestly to the honour of Alexander. I cannot in reason here omit what is related of Porus: for upon the entrance of Alexander into India, when some of Porus's Friends advised him to make a defensive League with those that dwell near Ganges and [14] Hypasis, in as much as Alexander was not likely to engage against all India, if he perceived the Inhabitants unite together; Porus answer'd, If my Subjects be such, that I cannot be safe without the help of Associates, it will be better for me to lay down my Kingdom. To one that said Darins was call'd a King, Porus made Answer, But not a Man. When the Greeks had brought the Elephant whereon Porus was to ride, and said to him, This Elephant (Oh King) will carry you; may, rather (said Porus) I will carry him, if my strength equal my stature. To one who advised him to sacrifice to the River, that he might not receive the Macedonian Ships, nor afford a passage to Alexander, Porus reply'd, Is it not decent for them that take Arms, to imprecate Curses. After the Battle, (wherein Alexander judg'd him to be a divine man, and far exceeding humane Nature) when one of Porus's Friends told him, That if he had humbled himself to Alexander, he had not been overcome in Battle, neither had he caus'd so many of the Indians to be slain, nor been wounded himself; the Answer of Porus was this: When I heard how Alexander was more ambitious than other men, I thought that he would esteem me a base Slave, if I humbled my self before him; whereas if I manfully oppos'd him, he would esteem me a King, and rather worthy of admiration, than pity: neither would I be mistaken, for seeing my self to be such a man as Alexander saw me to be, I in one and the same day both lost and recover'd all I had. Such an one Historians report Porus to have been; also, that he was the most lovely man of all the Indians, and of so large a stature, as no man had been since the [15] Trojan Warlike; likewise, that he was very young when he fought with Alexander.

Illustrations on Chap. 9.

[1] **S** Now; Snow is a Cloud congel'd by excessive Cold, before it be perfectly resolv'd from Vapours into Water: for if it should come to the density of Water before the Congelation, then could it not fall so like locks of Wooll as it doth, but would be more closely compacted or joyn'd together, having little or no sponginess in it. There is little difference between the matter of Snow, and the matter of Rain and Hail; excepting (as some think) that the vapour for Snow is of an hotter quality than the vapours for Rain, and yet not so hot as that which is the material cause of Hail. For it is a Tenet among Philosophers, that hot things bring cool'd air apter for Congelation than cold; as is seen in warm Water taken from the fire, which will more suddenly and thoroughly be frozen, than that which never felt the heat. And this comes to pass, in regard of the pores or passages made into the Water through Heat, into which the Cold entering, it both cooleth it sooner, and congealeth it the more. Neither is there any difference between white Frost and Snow; excepting that Frost is made of a Vapour before it be turn'd into a Cloud; and Snow of a Cloud before it be turn'd into Water.

[2] **Hills of Catadupi, &c.** Catadupa (so call'd from *Katadupa*, *Cataracta*) is a place in *Ethiopia*, where *Nilus* falleth from between two Mountains with so great a noise, that the *Catadupi* or Inhabitants that dwell near are made deaf therewith. Of this see *Pliny*, lib. 5. ch. 9. *Seneca Nat. Q.* 4. 2. *Amianus Marcell.* lib. 23. *Varrus*, lib. 5. ch. 2. *Heliodorus* lib. 2.

[3] **Sea-horses; Equus marinus**, the Sea-horse, is so called, because he hath a Head like an Horse, and will sometimes neigh; his Feet are cloven like to the Feet of a Cow, but his Tail and hinder parts are like to other Fishes. He feeds his Repast as well on the Land

as Sea. In the Northern Seas he will sometimes sleep upon a piece of Ice, as it floats upon the Waters; and seldom do the Fishermen desire to take him but only out of wantonness, when they want other Sport, or have taken few Whales. This Sea-monster is most frequently seen between *Britannia* and *Norway*. *Olaus Magnus* lib. 21.

[4] Crocodiles are commonly found about the River *Nile* in *Egypt*, and *Ganges* in *India*; and later Discoveries affirm, that they are not only in *Africa*, but very frequent in some Rivers of *America*. They inhabit as well the Land as Water, and live almost as long as men. *Münster* (in his *Cosmograph*) writeth, that of a little thing he waxeth to be a very great Beast: in so much that in the History of *Congo*, we read of one Crocodile that eat up nine Slaves for his Breakfast. *Purch. Pilgrimage*, lib. 7. ch. 9. *Cicero* saith, that in the Province of *Dariene*, in the South part of *America*, a Crocodile was found 27 feet long. *Ibid.* lib. 9. ch. 1. His Eggs are like unto Goose Eggs, but the young which creepeth of them taketh increase to 16 or 18 cubits in length. Strange it is (if true) that they tell, of the number of 60 in this Beast; as that his Age is 60 years, his Teeth 60, his Eggs and days of Hatching 160, his Back is hard, and full of Scales; his Teeth exceeding sharp, whereof two be far more terrible than the other, and much longer. *Aristotle* saith, that Crocodiles have no Tongues; but Experience proves this to be false, for their Tongues are very short, flat, and broad; his Eyes are said to be very dull in the Water, but marvellous quick-sighted when he is out of it; his Tail extends it self to a great length; his Bristles are so sharp and cruel, that they can never be heal'd; his Feet are short, but Claws or Nails very sharp, wherewith he helps to catch and dis-member either Man or Beast, which he can lay hold on: nevertheless it is said, that he flies from those that persecute him, and persecutes those that fly him. *Abbas* (Var. Hist. lib. 1.) says, that the *Egyptian* Dogs are so fearful of him, that they use to lap their Water running, when they come at the *Nile*, for fear of the Crocodiles there. And *Münster* writes, that when this Serpent hath devoured a man, and eaten up all but his Head, he will sit and weep over it, as if he repented him of the cruelty of the act, whereas indeed he weeps for want of such another prey: from hence came the Proverb of *Lachrymæ Crocodili*, Crocodiles Tears. In *Pegu* Crocodiles are accounted Holy. *Strabo* writes, that he saw in the *Nomus*, or Shire of *Asiencæ*, divine Honours given to a Crocodile, who being kept tame in a certain Lake by the Priests, and named *Suchus*, was nourish'd with Bread, Wine, and Flesh, which the Pilgrims that came to visit him offer'd. Thus the *Ombiæ* esteem'd themselves favour'd of their Crocodile God, if he filled his Paunch with the flesh and blood of their dearest Children. And King *Menas* built a City called *Crocodilopolis*, and dedicated the adjacent Fens to their sustenance. Nevertheless we read, that in some Parts of *China*, and elsewhere, the Natives feed upon Crocodiles.

[5] That *Indus* should do like *Nile*, &c. This Annual Inundation is proper to many other Rivers besides *Nile*; as to many Currents of *Africa*: for about the same time the River *Niger* and *Zair* do overflow; and so do the Rivers beyond the Mountains of the Moon, as *Suama*, and *Spiria Santa*. And not only these in *Africa*, but some also in *Europe* and *Asia*, as *Menan* in *India*, and *Dnius* in *Lithuania*; the same also is observable of the River *Jordan* in *Judea*, that it overflows all his Banks in the time of Harvest: *Josh.* 3.

[6] The King sinketh a golden Measure into the River; this Custom hath some resemblance to the Duke of *Venice*'s marrying the Sea with a golden Ring, which he once a year casts into the same with much solemnity: being accompanied with the Senate and Chief of the City to the mouth of the *Venetian* Gulf, where this Ceremony is perform'd.

[7] Persons of greater quality go clad in Silk, &c. which Silk is thus described by *Julius Pollux*: *Bissina quæque, & Bissus* Liniquadam fructus apud *Indos*; nunc apud *Egyptios* ex arbore quedam Lana fit, ex qua vestem confectam Lino maximo similem esse quispiam dixerit, sola densitate excepta: densior enim est arbore fructus nascitur nuci simile dupliæ mantinis cortice, qua dirempta, postquam instat nuchæ sternitur, interius hoc, quod Lanam refert, eximitur: unde subtegmen conficitur, flamen autem illi subtegmen Lineam.

[8] *Pallium*: a long Robe or Mantle, such as our Knights of the Garter wear at their Installment, and worn heretofore by Philosophers.

[9] That Kingdom which was formerly ruled by *Porus*, is thus Geographiz'd by *Strabo*, lib. 15. *Inter Hydaspem & Acesinem est Poriterra multis sanè & opulenta 300 Civitatibus. Hinc Sylva prope Emodos montes ex qua Alexander nullam abietem, & Pinum, & Cedrum, & varias alias*

1960

[illegible]

and all manner of Discreet Work. See Samuel, lib. 12, Cont. lib. 45, ch. 9. Also 2nd ed., and Library Var. Cont.

...and his wife, who was not only a skilled seamstress, but also a talented pianist. He likewise wrote several tractors for the purpose of the colony. He died in the year 1890.

14. Hyatt, a Negro female, age 34.

[illegible]

1. The first of these is the fact that the system is not a simple one, but a complex one, involving many different factors, and the results of the system are not always predictable.

ADJUTANT GENERAL'S OFFICE

Workshop of Pimothene

W hen they were in the temple, about noon, till the King was made acquainted with their coming. Apollonius, knowing himself to be damned, said, "Do you think that there is any sort of Religion?" In

the Dams, if there be any truth of the things themselves. But what, said they, is your name, said Apollonius? Dams answer'd, In mixture Colours together, as blue with green, white with black, and red with pale.

2. For what end doth it mingle that Cambray, since it is not marryed for France
And Damis. It is done for imitation sake, with excellent *Ides*, and therefore
And a Man, or any other thing that the Sun himselfe is. He loveth himselfe



...the
... ..
... ..

before, O'Daniel, pointing to a certain set of illustrations, said Apollonius
had a better answer. It was an offer for a painting which performed the

What will you say to those things which are written upon the situation of
lands, in Georgia and Illinois, and upon the River and Harbor? Am not.

will God himself be a Painter, answer'd Apollonius, and leaving his winged Chariot whereon he rideth, and ordereth diuine and humane things, he will be a sport-

and painting these things, as Children make Shapes in the dust. Heret Damis
blyth d,



blash'd, his Discourse appearing to challenge in such an Authority. But Apollonius not casting any Contempt upon him, (for he was not better in reproving, said so him, I suppose Damis you intended not to speak any such thing; only that for as much as concerneth the Duty, those witty things are carried up and down through the Air casually, and without any intended resemblance, but that we, who naturally have in us the principle of Imitation, do frame and devise such Forms. Let us therefore, O Apollonius, rather believe it to be so, said Damis, for this is the best and most likely opinion. Wherein Apollonius answered, There is a two-fold Art of Imitation: one wherof doth with the Hand and Mind imitate whatsoever is pleasurable, and this is the Art of Painting; the other doth with the Mind alone frame Similitudes. Not two-fold, said Damis; but that there is a more perfect sort of Painting, which both with Mind and Hand doth express the Similitudes of things: and that the other is but a part of the same, since by it a man can only conceive and imitate with the Mind, being not skill'd in Painting, nor able to express things by his Hands. Is it, said Apollonius, because his Hand hath been maim'd with some Blow or Disemper? No verily, answer'd Damis, but because he never used to handle a Pencil, or other such Instrument, or Colours, being unskill'd in the Art of Learning. In this therefore, said Apollonius, we both agree, that the faculty of Imitating proceedeth from Nature, but that of Painting, from Art: the same thing may also be said of Carving and Moulding. But you seem to imagine, that a Picture is self consisteth not of bare Colours, in as much as the old Painters were contented with one Colour, whereas the modern have used four, and so by degrees a greater number. Moreover, they sometimes Linn with over Linnments, and without Colours, which kind of Pictures we ought to say consist only of Shade and Light; for in them the similitude of things appeareth, the Form, Mind, Modesty, and Boldness, although such things have no Colours. And however they express not the Blood, the colour of the Hair, nor the Down on the Chin, yet do they with one simple kind of Draught represent the similitude of a tawny or white man. Nay, if we describe an Indian in this manner, with white Linnments, yet will he be conceived as swarthy: for the Father of the Nile, called Carles, flings Cheek, and Stupor, (as it were) about the Eyes, doth blacken the Picture, and to show that view it without judgement, demonstrate the person to be an Indian. Wherefore without any absurdity I may aver, that they who behold Pictures, have also need of the Imitative faculty, for none can rightly understand a painted Horse or Bull, but he that beareth those Creatures in his Mind, whose likeness is presented in Picture. Neither indeed can any man judiciously view the [1] Ajax of [2] Timomachus, represented in his mad Fits, unless a man conceive in his Mind some Idea of Ajax, and how having slain Sheep and Oxen at Troy in his rage, he sits down by himself very pensive, consulting how to make away with himself. But with these curious Works which were made at the Command of Porus, are not only the Work of Graving, for they are like to Pictures; nor on the contrary, the Work of Painting only, in that they be made of Brass: but they were wrought by the same man, who was skill'd both in Painting and Graving, such as [3] Vulcan is represented in [4] Homer, where he describeth the making of Achilles Armour, for there every place is full of such as kill and are killed, and you would say, that it were the very Earth colour'd with blood, though it be made of Brass.

Illustrations on Chap. 10.

[1] **A**jax, the Son of *Telemon*, by *Hefione*, was, next to *Achilles*, the most vallant Warri-
er in the *Grecian* Army, that fought against the *Trojans*. He, for anger that
the Judges had confer'd *Achilles's* Armour upon *Ulysses*, and not upon himself, grew mad,
as *Philostrophus* here mentions; when having slain many Sheep and Oxen in his mad Fits, he
at last slew himself; and (as is feign'd) was turn'd into a Flower of his Name, *dill. ani ai*
aiden, i. e. *Lugenda*. *Sophocli*.

[2] *Timomachus*, a famous Painter of *Greece*, Contemporary with *Julius Caesar*. This
Timomachus drew the Picture of *Mede* and *Ajax*, which *Julius Caesar* bought of him for 80
Talents, and afterwards dedicated it to the Temple of *Venus*. See *Athen*. lib. 14.

[3] *Vulcan*, was said to be the Son of *Jupiter* and *Juno*, and that when *Jupiter* saw how
ill-shaped and ugly he was to behold, at his first coming into the World, he kickt him down
from Heaven, so that the poor Babe fell upon the Earth, and broke one of his Legs, where-
of he ever after halted. *Homer* saith, that he was cast down into *Lemnos*, an Island on the
Egean Seas:

ἦν γὰρ μὲν ἔκκεν' ἀλκ' ἔχοντα μινύσθην
ἔκκεν' ἔκκεν' ἔκκεν' ἔκκεν' ἔκκεν' ἔκκεν' ἔκκεν'
ἦν γὰρ μὲν ἔκκεν' ἀλκ' ἔχοντα μινύσθην
ἔκκεν' ἔκκεν' ἔκκεν' ἔκκεν' ἔκκεν' ἔκκεν' ἔκκεν'
Καὶ τὸν δὲ Λήμνῳ ἔκκεν' ἔκκεν' ἔκκεν' ἔκκεν' ἔκκεν' ἔκκεν'. *Iliad*. 1. v. 150.

That he was sometime Resident in *Lemnos*, *Cicero* writes in his *Nat. Dett.* where speaking
of the several *Vulcans*, he saith, *Vulcani item complures: Primum Celo natus, cuius in tutela*
Athenae antiqui Historici esse voluerunt: Secundum Nilo natus, Opae, ut Aegyptii appellant,
quam Castalem esse Aegyptii volunt: Tertium ex tertio Jove & Junone, qui Lemni fabrica tradi-
tae praefuisse: Quorum Manalia natus, qui tenuis Insula prope Siciliam, quae Vulcania nominan-
tur. *Lucian* (in his *Dialogue de Sacrific.*) makes merry with this Story of *Vulcan's* being
kickt out of Heaven. *Apollodorus* saith, that *Jupiter* kickt him down from Heaven, because
he offer'd to rescue his Mother *Juno* out of *Jupiter's* hands. Others feign, that he was
thrown out of Heaven for his Deformity. He was educated by *Eurynome*, the Daughter of
Oceanus and *Thetis*; he is said to be the God of Fire, the Master of the *Cyclops*, and chief
Thunderbolt-maker in Ordinary to *Jupiter*. He made *Hermione's* Bracelet, *Ariadne's* Crown,
the Chain of the Sun, the Armour of *Achilles* and *Aeneas*; &c. He would have married
Minerva, but she refusing him, he took to Wife *Venus*, whom having caught in Bed with
Mars, he threw a Net over them, and exposed them to the publick view of all the rest of the
Gods: Now as these things made him be thought most skilful in the Blacksmith's Trade,
and gave a reputation to his Forge above all others, so likewise (as *Diodorus* writes) ano-
ther Accident more strange, attributed to him the invention of Fire; for (saith he) some
of the *Egyptian* Priests do hold for certain, that *Vulcan*, the Inventor of Fire, reigned first
in *Egypt*, and for the benefit ensuing was made Commander over the *Egyptians*, which was
thus: A Tree on the Mountains of *Egypt* being set on fire by Lightning from Heaven in
the Winter-time, the flame thereof caught hold on the neighbouring Woods, which fell
likewise a burning, whereto *Vulcan* rejoiced, in regard of the heat which it yielded, but
perceiving the fire begin to fail, he added fresh matter unto it, by which means the fire be-
ing continued, he called many other men to see it, as a thing by him found out and invent-
ed. *Diod. Sic.* lib. 1. ch. 2. Again, *Diodorus* (lib. 5.) writes, that by *Vulcan*, as they say,
was invented the fabrication of Iron, Brass, Gold, Silver, and all other Metals, which re-
ceive the operation of Fire; as also the universal use thereof, as employ'd by Artificers, and
others: whence the Masters of these Arts offer up their Prayers and sacred Rites to this
God chiefly; and by these as by all others, *Vulcan* is called *Ilus*, Fire; and having by this
means given a great benefit to the common Life of men, he is consecrated to immortal me-
mory and honour. *Diod.* lib. 5. Now because *Tubal-Cain* is said to be (*Gen.* 4. 22.) an In-
structor of every Artificer in Iron and Brass, &c. hence *Bochart* (in Pref. to his *Phal.*) will
have *Vulcan* and *Tubal-Cain* to be the same; and that the Character given us here of *Tubal-*
Cain, agrees exactly with *Sanobunian*'s Character of *Vulcan*. See *Bochart*, *Can.* lib. 2;
cap. 2.

[4.] Represented in Homer: Concerning Homer several things may be considered: His Name, Person, Country, and Parents; the Age wherein he lived; his Life and Death; and Writings; with the various Calamities that pass'd upon him.

First then, As to his Appellation or Name of Homer, he was so called, saith Nepos, (*in libris Chronicis*;) from his Blindness, *Ὅμηρος*. In the *Ionian* Language signifying blind, by the Figure *Metabasis*: nevertheless Plutarch gives us another account of his Name *Homerus*, viz. that the *Lydians* in *Smyrna* being infested with the *Æolians*, so as they thought to leave the City, and being all summon'd to match by a Herald at Arms, *Homer* (who was then but a Child) cryed out, that he would also *warre*, that is, *fight*; from whence, saith Plutarch, he receiv'd the Name of *Homer*. But his proper Name was *Melissigenes*, from the River *Melides*, near which some think he was born: though others have call'd him *Momides*, as supposing him to be descended from *Mæon*.

In the next place, For his Person, Countrey, and Parents: whereof to begin with his Person, *Spondanus* saith, His Statue teacheth what the Person of *Homer* was: which *Cedrenus* thus describeth, before it was consumed with fire at *Constantinople*: There stood (saith he) the Statue of *Homer*, as he was in his old age, thoughtful, and musing, with his Hands folded beneath his Bosom, his Beard untrimm'd and hanging down, the Hair of his Head in like manner thin on both sides before, his Face with Age and Cares of the World wrinkled and austere, his Nose proportion'd to his other parts, his Eyes fix'd or turn'd up to his Eye-brows, like one blind, (as 'tis reported he was) though not born blind, which (saith *Velleius Pater.*) he that imagines, must be blind of all Senses himself; upon his under-Coat he was attired with a loose Robe, and at the Bale beneath his Feet hung a Chain of Brass. Another famous Statue of his (saith *Lucian in Encom. Demosth.*) stood in the Temple of *Psolomy*, on the upper hand of his own Statue: which is also mention'd by *Ælian*, lib. 13, ch. 22: who says, that *Psolomus Philopater* having built a Temple to *Homer*, erected a fair Image of him, and placed about that Image those seven Cities which contend for his Birth: according to these lines of the Poet:

Ἐν δὲ τῷ αἴματι δὴ καὶ τῷ ἴσῳ Οὐκ ἔστιν;

Ἐν δὲ τῷ αἴματι δὴ καὶ τῷ ἴσῳ Οὐκ ἔστιν;

Septem Urbes certant de hisse insignis Homeri:

Smyrna, Rhodus, Colophon, Salamin, Chios, Argos, Athens.

Neither did only these seven lay claim unto him, but three times seven, if we may credit either *Plutarch* or *Suidas*, amongst which *Rome* is very urgenc, that he may be accounted hers: in so much that *Appian the Grammarian* invoked his Ghost to come forth from the dead, and declare which was his Countrey: that so the Controversie might be ended. Concerning his Countrey and Age, there is so great variation amongst Authors, that no Question about Antiquity seems more difficult to be resolved: Some make him a Native of *Asia*, and say, that he was born about 168 years after the Siege of *Troy*; *Aristotle* (*in 3. de Poetic.*) affirms, he was born in the Isle of *Ios*; *Michael Glycas* places him under *Solomon's* Reign; but *Cedrenus* saith, that he lived under both *Solomon* and *David*; as also that the Destruction of *Troy* happen'd under *Saul*. Nevertheless, that Book of *Homer's* Life, which follows the ninth Muse of *Herodorus*, (and whether composed by him or no, is very ancient) makes the Labour of those men very ridiculous, who even at this day pretend to so much certainty of *Homer's* Countrey, which was not then known: But of this *Leo Alarius* hath written a distinct Treatise. Neither is there less uncertainty concerning his Parentage: *Aristotle* affirms, he was begot in the Isle of *Ios* by a Genius, on the Body of a Virgin of that Isle, who being quick with Child, (for shame of the deed) retired into a Place call'd *Egina*, and there being seiz'd on by Thieves, was brought to *Smyrna*, to *Mæon*, King of the *Lydians*, who for her Beauty married her; after which, she walking near the Flood *Melides*, being on that shoar overtaken with the Throws of her Delivery, she brought forth *Homer*, and instantly died; the Infant was receiv'd by *Mæon*, and brought up as his own, till he himself likewise died. *Alex. Pappus* (saith *Eustathius*) makes *Homer* to be born of Egyptian Parents, *Diosagorus* being his Father, and *Sibra* his Mother; also that his Nurse was a certain Prophetess, and the Daughter of *Oris*, one of *Isis's* Priests, from whose Breasts Honey often flow'd in the Mouth of the Infant; after which, in the night, he is reported to utter nine several Notes or Voices of Birds, viz. of a Swallow, a Peacock, a Dove, a Crow, a Par-

a Partridge, a Wren, a Star, a Blackbird, and a Nightingale: also that being a little Boy, he was found playing in his Bed with nine Doves. Others make him the Son of *Melampus* and *Oreithys*; and others the Offspring of some Nymph, as *Gyraldis* writes, *Hist. Poet. Dial. 2.* But the opinion of many is, that he was born of *Crisida*, Daughter of *Melampus* and *Oreithys*, who after her Father and Mother's death, was left to a Friend of her Father at *Cuma*, who finding she was with Child, sent her away in high displeasure to a Friend's House, near the River *Isclis*; where at a Feast among other young Women, she was deliver'd of a Son, whose Name she call'd *Homeros*, from the Place where he was born. That *Crisida* went with her Son to *Samos*, and from thence to *Smyrna*, where she distill'd Woolly to get a Livelihood for her self and her Son: at which Place the Schoolmaster *Phemius* falling in Love with her, married her, and took her Son into the School, who by his sharpness of Wit surpass'd all the other Scholars in Wisdom and Learning: In so much that upon the death of his Master, *Homeros* succeeded him in teaching the same School, whereby he acquired great Reputation for his Learning, not only at *Smyrna*, but all the Countreys round about; for the Merchants that did frequent *Smyrna* with Corn, spread abroad his Fame in all Parts where they came. But above all, one *Mentor*, Master of a *Leucadian* Ship, took to great a Kindness for him, that he perswaded him to leave his School, and travel with him, which he did, and was plentifully maintain'd by *Mentor* throughout their Travels. Their first Voyage was to *Spain*, from thence to *Italy*, and from *Italy* through several Countreys, till at last they arriv'd at *Ithaca*, where a violent Rheum falling into *Homeros*'s Eyes, prevented his further progress, so that *Mentor* was fain to leave him with a Friend of his called *Menois*, a Person of great Honour and Riches in *Ithaca*, where *Homeros* learn'd the principal Matters relating to *Ulysses*'s Life: but *Menois* the next year returning back the same way, and finding *Homeros* recover'd of his Eyes, took him along with him in his Travels, passing through many Countreys, till they arriv'd at *Capebona*, where relapsing into his old Distemper, he quite lost the use of his Eyes: after which he addicted himself to Poetry; when being poor, he return'd back again to *Smyrna*, expecting to find better Entertainment there, whereas being disappointed, he removed from thence to *Cuma*, in which passage he rest'd at a Town called *Nysa*, where repeating some of his Verses, one *Tibius*, a *Leather-seller*, took such delight to hear them, that he entertain'd him kindly a long time. Afterwards he proceeded on his Journey to *Cuma*, where he was so well receiv'd, that some of his Friends in the Senate did propose to have a Maintenance settled on him for Life, though others oppos'd the rewarding so great a man. Some will have it, that at this Place he first receiv'd the Name of *Homeros*. Now being deserv'd Relief at *Cuma*, he removed from thence to *Phocæa*, where *Theocritus*, a Schoolmaster, who invited him to live with him; by which means *Theocritus* procur'd some of his Verses, which he afterwards taught as his own at *Chios*. Whereupon, *Homeros* hearing how *Theocritus* had abus'd him, immediately followed him to *Chios*, and by the way falling into discourse with a Shepherd, who was keeping his Master's Sheep, the Shepherd was so taken with *Homeros*, that he reliev'd him, and carried him to his Master, where he liv'd some time, and taught his Children; till being impatient to discover *Theocritus*'s Cheat, he went to *Chios*, which Place *Theocritus* left when he heard of *Homeros*'s coming; who tarried there some time, taught a School, grew rich, married, and had two Daughters, whereof one died young, and the other he married to the Shepherd's Master, that entertain'd him at *Salamis*. When he grew old, he left *Chios*, and went to *Samos*, where he remain'd some time, singing of Verses at Feasts, and at new Moons, at great men's Houses. From *Samos* he was going to *Athens*, but (as some say) fell sick at *Ion*, where dying, he was buried on the Sea shore. And long after, when his Poems had gotten an universal Applause, the people of *Ion* built him a Sepulchre, with this Epitaph upon it, (as *Isidore* saith:)

*Te sibi res, loca, moenia, curæ, quæ, puer, ædificasti,
Hæc sacra tibi res, caput, ossa, cinis, ædificasti.
Qui cæcis Homeros præcepit sibi scribere, Melancthon.*

Of which *Gyraldis* renders it:

*Quæ hic terra, quæ loca, quæ moenia, curæ,
Hæc sacra tibi res, caput, ossa, cinis, ædificasti.
Qui cæcis Homeros præcepit sibi scribere, felle, Hæc Poet. Dial. 2.*

This is the most rational account of his Death, and not that he pined away, upon the Riddle of the Hittitmen, as others would have it; and so saith *Herodotus*, or whoever it was that wrote that Book *de Vita Homeri*: *Ex hac accendunt (inquunt) extremum diem clausit Homerus in Io, non (ut creditur aliqui) Aegimiothi Proprietate melleis, sed morbo*. Nevertheless *Solinus* reports him to be buried in *Chios*; *Martianus Capella* in *Naxos*; and *Pliny* in this matter varies from himself, once while saying, he was bury'd in *Io*, another while in *Seyros*. *Alcibiades* and *Aesch.* hath it, that he died for Hunger: The *Stoics* *Seneca* *Aulus Gellius* *Lucian*. And *Polycrates* writes, that *Homer* lived to 108 years of age. And *Plutarch* (*Vita Sertonii*) affirms, that he was born in *Io*, and died in *Smyrna*. Some will have it, that *Orpheus* and *Museus* were more ancient than *Homer*; but the learned *Galer. Pictor* plainly shews the contrary, saying, that the Poems of *Orpheus* are no older than the Age of *Pittheus*, and that *Museus* was a Grammarian under the Roman Empire; wherefore (says he) *Nihil nunc Antiquius habere Graecos Poemabus Homeri & Hesiodi*; also he further says, that *Homer* lived about the beginning of the Olympiads, or a little after, near the Times of *Romulus*. *Voss. de Poet. Graec. ch. 2.*

Now for the Writings of *Homer*, and those Censures that pass'd upon him, it is well known to all men, that he never wrote any thing (at least that is now extant) but Poetry: He wrote in 24 Books the Wars of *Troy*, which he calls his *Iliads*; and in as many more the Travels of *Ulysses*, which he names his *Odyssey*. It was (saith *Strabo*) long after *Lycurgus*, that the *Lacedaemonians* first brought *Homer's* Poetry into *Greece* from *Ionia*, whether he travell'd; nevertheless *Plutarch* (*Vita Lycurgi*) affirms, that *Lycurgus* himself first brought them to light amongst men. They were digested into that order we now have them, not by himself, but by other men, and (as *Suidas* and *Strabo* report) chiefly by *Sisistratus* the *Athenian* Tyrant; for he wrote sundry Poems scatter'd here and there in the Countreys where he travell'd, which may be one reason why so many Countreys should challenge him to be theirs, they having the original Copies of some of his Works, which in succeeding Times were gather'd together to make up complete Poetics, and were call'd from hence *Rapsodia*. Two of these Poems are observed to comprehend the two parts of man: the *Iliads* describing the strength and vigor of the Body, as doth the *Odyssey*, the subtilty and policy of the Mind: by the one, he first represented Tragedy; by the other, Comedy. The particular Subjects of the several Books, as well of his *Iliads* as *Odyssey*, I had design'd to have given you a Compendium of, but find *Mr. Hobbs* has anticipated me therein, by his *English* Translation of *Homer*, therefore shall only give you the judgements that some of the best Authors, as well ancient as modern, have pass'd upon him, and so conclude.

That the Poems of *Homer* were highly esteem'd of by the Ancients, is evident from all their Writings: *Strabo* (Lib. 12. ch. 14.) tells us, that the Ancients sung the Verses of *Homer* divided into several parts, to which they attributed particular Names; as the Flight at the Ships, the *Dolonia*, the Victory of *Agamemnon*, and the Catalogue of the Ships. Moreover, the *Patrocleia*, and the *Lytra*, (or redemption of *Hector's* Body) the Games instituted for *Patroclus*, and the breach for Vows; comprehended in his *Iliads*. Now as concerning the *Odyssey*; the Actions at *Pyrrus*, the Actions at *Lacedaemon*, the Cave of *Calypso*, the Boat, the Discourses of *Alemon*, the *Cyclopias*, the *Neueia*, and the Warnings of *Cerberus*, the Death of the Woers, the Actions in the Field, and concerning *Laertes*. The same Author (Lib. 12. ch. 18.) also writes, that the *Indians* sing the Verses of *Homer* translated into their own Language, and not only they, but likewise the *Persian* Kings. Moreover, (Lib. 9. ch. 17.) he says, that the *Aegives* give the first Palm of all Poetry to *Homer*, making all other second to him; and at all their Sacrifices invoked *Apollo* and *Homer* to be present with them. Nay, *Pindar* affirms, that when unable to give a Portion with their Daughter, they bestow'd on her some of his Poems. *Alcibiades* used to strike that Schoolmaster on the Ear, who wanted *Homer* in his Study; as if a man should find a Fanaticks Study without any of *Hilderham's*, *Dodd's*, *Baxter's*, *Oliver's*, or *Vincent's* Books in it. *Alexander* the Great having taken that vally rich Cabinet from *Darius*, could find out no better use for it, than to make it a Repository for *Homer's* Works, which he carried with him wherever he went. *Arcefilaus* could never take his rest at night, till he had read some portion of *Homer*; and so soon as he was up in the morning, he used to say, *Se ad Amicum ire*, meaning, that he was going to his beloved *Homer*. *Strabo* writes, that *Plato* at the beginning

ning studied Poetry, when having composed certain heroic Poems, he compared and examined them by *Homer's*; but finding them far short of his, he tore them in pieces. *Plato* in *Ions* calls him, *Poetarchon* *omnium* *praeclarissimum* & *divinissimum*; in *Phaedrus*, *Divinum Poetarchon*. Neither did *Aristotle* let it slip him, being (as *Plutarch* hath it) used to say of him, That *Homer* was the only Poet, who made and devised words that had motions, to empirical were they, and so lively expressed. Also *Plutarch* saith, That *Homer* of all other Poets doth excel, using such discretion in his Speeches, that at one and the same time he reprehends the evil, and recommends the good. *Lucian* (in *Encom. Demost.*) affirmeth, all Poets celebrated *Homer's* Birth-day, and sacrificed to him the first Fruits of their Verses. *Cicero* speaking of him saith, *Homerus nemo similis*. And *Valerius Patavinus* (lib. 2. chap. 1.) calls him, that most bright and matchless Wit, who both for the greatness of his Work, and perspicuity of his Verses, did alone deserve the Name of Poet, in whom this is most glorious. *Quintus Curtius* saith, *quasi ille institutor, utrumque pot illam, qui cum imitari possit, imitatur* of. *Clement* (as both *Plutarch* and *Aelian* write) used to say, that *Homer* was the Poet of the *Laedemonians*, declaring how men should fight; but *Hesiod* of the *Slaves*, instructing men how to till the Ground. *Pliny* (lib. 25.) call *Homer* the Father and Prince of all Learning and learned men, as well as the best Author extant for Antiquity. Likewise *Pliny* (lib. 7. ch. 21.) tells us out of *Strabo*, that the whole *Iliads* of *Homer* were written in Parchment so small, that it might be contain'd in a Nut-shell. And *Cassiodorus* also writes of a Library in *Constantinople*, wherein (amongst other Curiosities) was the Gut of a Dragon 120 foot long, on which, in Letters of Gold, the *Iliads* and *Odyssey* of *Homer* were inscribed; which Library was consumed by Fire in *Basiliscus* the Emperor's Time. *Dionysius Halicarnassensis* calls *Homer* *Keleus*, &c. the Top of all, whence every River, Sea, and Fountain springs; no wonder therefore if the Painter *Galates* pictured him vomiting, and all the other Poets like to many Dogs, licking up what he had spued out: To which may be apply'd that of the Poet,

As also *Montaigne* to the same purpose, *As also* *Montaigne* to the same purpose.

As also *Montaigne* to the same purpose, *As also* *Montaigne* to the same purpose.

As also *Montaigne* to the same purpose, *As also* *Montaigne* to the same purpose.

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As also *Montaigne* to the same purpose, *As also* *Montaigne* to the same purpose.

have learn'd the Knowledge of Heaven; and Geometicians of the Earth; Kings and Princes have learn'd the Art to govern; Captains to learn a Battel, to command an Army, to besiege Towns, to fight and to gain Victories; from this great Original, *Democritus*, *Plato*, and *Aristotle*, came to be Philosophers; *Sophocles* and *Euripides* took the haughty Air of the Theatre; and Ideas of Tragedy; *Zonxus*, *Apelles*, and *Polygnotus*, became such excellent Painters; nay, one of the most famous Painters of this Age, us'd to make *Homer* be read to him to heighten his Fancy: when he dispos'd himself to draw; he made *Alexander* the Great so valiant. In fine, *Homer* has been (if I may so say) the first Founder of all Arts and Sciences, as well as the Pattern of wit in all Ages. And as he has been in some measure the Author of Paganism, the Religion wherof he establish'd by his Poems, one may say, that never Prophet had so many Followers as he: yet notwithstanding, this so universal Genius, this Wit so capable of all things, he apply'd himself only to Poetry, which he made his business. *Homer* is the most perfect Model of the heroick Poetic, and he only faith *Aristotle*, deserves the Name of Poet: 'tis certain, never man had a more happy Genius; he is the first Copy a Poet should propose to himself, that means to write well: for never person wrote more purely nor natural than he; 'tis he alone that ever found the Secret of joining to the purity of Style, all the sublimity and greatness that heroick Poetry is capable of; for which reason, *Longinus* always proposes him as the most just and exact Rule for the sublime Style. Neither can any thing be more passionately express'd than *Andromache's* Adieu to her Husband *Hector*, when going to his last Combat with *Achilles*, *Iliaid* 6th. *Dionysius Halicarnassensis* commends him chiefly for the contrivance of his Design, the greatness and majesty of his Expression, the sweet and passionate motions of his Sentiments. The design of Poetry is to delight, and that doth *Homer*, who is delightful even in the description of *Lavinia's* Swineherd's Lodge, in his *Odyssey*. *Homer* was never guilty either of Obscurity or Impiety, but sweet and virtuous as a Philosopher: he begets in his Readers a veneration for Piety, and an abhorrence for Vice, when he makes them *heroes*, and condemn *Thebesites*. *Homer* and *Virgil* are the only two Poets that ever knew how to leave a thing when 'twas well, without being hurried by their Poetical fury beyond the mark of Judgement. Now as each regular Poem must consist of Truth and Fiction; so is Truth the foundation, and Fiction the accomplishment of all *Homer's* Poems: Thus the Fable of *Homer's Iliad* is the Anger of *Achilles*, who by his presence or absence from the *Grecian* Army, (*Almoner*-like) determines the good or ill success of his whole Party; the Anger of this Prince, which proceeds of the discontent he receiv'd from *Agamemnon*, is the Truth of the History, which is adorn'd with all the Epistles, and variety of Adventures, that enrich this Poem, and give delight; which he could never do, if he had nothing to say but Truth. Again, As the Painter draws Faces by their Features; so must the Poet represent the Moods of men by their Manners: And thus we see he makes *Achilles* retire from the *Grecian* Army, to shew his discontent; also the Silence of *Ajax* in Hell, (*lib. 11. Odyssey*) declares something more noble and glorious, than all he could have said. *Homer* hath excell'd all others in the pleasant Numbers of his Verse: whether the nature of his Language was favourable to him; by the variety in the Numbers, and by the noble found of the Words; or that the delicacy of his Ear made him perceive this Grace, wherof the other Poets were not sensible, *Johnson* pretends, that nothing is more proper to be sung than the Verses of *Homer*; so natural is the Harmony of them: *Virgil* himself could not imitate him herein, by reason of the harshness of the *Latin* Tongue. He above all others makes the deepest impression upon the Heart: *Homer* animates, and *Virgil* heats, in comparison of whom all the rest do (as it were) freeze their Auditors. Another Excellency of *Homer's* is, that in the vast throng of Objects which he represents, he is never guilty of the least confusion; never was Poem more charg'd with Matter than his *Iliad*, yet never any thing appear'd more regular, easie, and natural. How artificial, unconstrain'd, and delightful, are all his Narrations? *Homer*, great Speaker as he is, smokes not himself (saith *Lactantius*) to discourse of the unhappy in Hell, when *Ulysses* descended thither; though this was a fair occasion for him. How just and reasonable are all his Excomiums? He praises not *Achilles*, but by the simple and bare narration of his Actions. And lastly, With what wonderful Art and Cunning doth he contrive his Fictions, taking from the most common and mean Subjects, a Character of greatness and sublimity? Thus, from *Thebes*'s pursuing her Elf at *Jupiter's* Feet, the Gods assemble in Council, where great Debates arise, their Spirits grow warm, and all Heaven

is in a Mistake, only because *Achilles's* Mistress is taken from him, which at the bottom is but a Trifle. 'Tis likewise by this great Art of Fiction, that all the Voyages, and indeed every Step that *Telemachus* made in the *Odyssey*, to seek his Father *Ulysses*, became considerable, because *Minerva* is of his Retinue, and of his Council; and all became remarkable, by the Impression they reciev'd from the Conduct of a Deity that presides over Wisdom. *Rapin's* *Essai, on l'Art de Poëse*. But to conclude this point, The greatest Excellency of *Homer* lies in his Invention, in his Morality, in the Elegancy of his Words, in his Epithets, and Adverbs, wherein he surpasses all others. Yet notwithstanding all this that hath been said, some Exceptions have been rais'd against him; *ex. gr.* that by the Fable of his *Iliad*, he has disgraced his Country, in taking for his *Hero*, a person who occasion'd the destruction of so many gallant Officers, whom he sacrificed to his grief and discontent. That *Homer's* chief *Hero*, *Achilles*, is made subject to great weaknesses and imperfections below his Character; when (according to the Portraiture *Horace* hath left of him) *Achilles* is a *Brave*, but withal hasty, impetuous, furious, passionate, violent, unjust, inexorable, a contemner of Laws, and one that places all his Reason in his Sword.

*Impiger, iracundus, inexorabilis, acer,
Jura poenae sibi nato, nihil omni arcebat armis.* Horat. Arte Poet.

Achilles is cruel even towards the Body of *Hector*, so far as to take pleasure in exercising vengeance upon it, and out of an unparallel'd Avarice, sells to his afflicted Father the Body of his Son. I shall not say any thing of his quitting (with a Lightness not to be pardon'd) that great and generous Enterprise, made by a general Combination of all *Greeks*, upon the occasion of a free Slave, for whom he abandons himself to tears and complaints, with many discoveries of weakness. That if the Action and principal Subject of *Homer's Iliad* be the War of *Troy*, (according to the judgement of *Horace*, who therefore calls him, *Trojan bell scriptorem*) then that Action is defective and imperfect, in as much as that War has not in the *Iliad* either beginning or end; according to that Verse of the Poets:

*Infelix operis summa, qui praece totum
Nesciat.* Horat. Epist. ad Pison.

But if the principal Subject be the Anger of *Achilles*, as is more likely, and as *Homer* himself acknowledges by his Proposition; that Anger has indeed a beginning, but neither end nor middle; for it is thrust out of doors by another animosity of the same person against *Hector*, for the death of *Patroclus*; so as there are two Angers, one upon the loss of his Friend, the other upon the taking away of his Mistress. But the greatest defect is, that the rest of the Poem has no connection with that Anger; and *Homer* during the space of 18 Books, thinks no more of it, as if he had clearly forgot his Proposition and Design; but during that long Interval speaks only of Sieges, Battels, Surprizes, Consultations of the Gods, and all things that relate to the Siege of *Troy*; which made *Horace* (as I said before) think, that the Subject of the *Iliad* was the War of *Troy*, according to the Name it goes under. So that which way soever we look on that Poem, it will in that part appear defective: Neither is the *Odyssey* an Action more correct than that of the *Iliad*: it begins with the Voyages of *Telemachus*, and ends with those of *Ulysses*. All is made for *Telemachus* in the four first Books; *Mentor*, *Nestor*, and the other *Grecian* Princes, relate to him the Adventures of *Troy*, without any thought at all of *Ulysses*, which is the principal Action; so that the four last Books of the *Odyssey* are neither Epilogue, nor part of Action, nor have any connexion with the rest of the Work: in so much that the Fable of the *Odyssey* is apparently double. Take them as they are, and one knows not what to make of them. In the Representation of those Games and Pastimes, which *Achilles* (in the 23d. Book of the *Iliad*) makes upon the death of *Patroclus*, there are abundance of things utterly incredible. Also *Homer* introduces Miracles and Machines without any just occasion; when *Priamus* hath lost *Hector*, *Jupiter* sends the Goddess *Iris* his Messenger, to caution him to take care of his Son's Body, and redeem it from *Achilles*; as if his Father (who had so great a tenderness for his Son) could not think of it himself, without a Machine to put him in mind that he was a Father? If *Telemachus* in the *Odyssey* go to find out *Ulysses* in the Courts of *Greece*, he cannot stir a foot (sooth) without the assistance of his Governess *Minerva* to lead him up and down by the Sleeves? Nay, this Machine hath not so much as any appearance of probability,

bability, in as much as *Minerva* conducts *Telemachus* to seek for *Ulysses* all over *Greece*, save only to the place where he is, which she ought not to have been ignorant of, upon the score of her Divinity, from which nothing should be conceal'd. And yet this is *Homer's* way to employ the Gods upon all trifling matters, as so many Porters, without any regard to their rank: thus *Mercury* becomes Coachman to *Priamus*, as well as his Scout. Again, *Homer's* Episodes are forced. His Kings and Princes speak as scurrilously of one another, as so many Plowmen could do: Thus *Agamemnon* in the *Iliad* treats *Chryses* the High-Priest as an extravagant impious person, when he only demands with much respect, nay, and with Presents, his own Daughter, which *Agamemnon* had taken away from him by force. In like manner, the Priest forgetting all Charity, did out of revenge implore *Apollon* to destroy the *Greeks*. *Ulysses*, whom *Homer* proposes as an Exemplar of Wisdom, suffers himself to be made drunk by the *Phaeacians*; for which *Aristotle* and *Philostatus* condemn the Poet. How extravagant was it in that accomplished Sage, so soon to forget so virtuous a Wife and Son, for the dalliances of his Prostitute *Calypho*, to run after the famous Sorceress *Circes*, and being a King as he was, so far to debase himself, as to go to Fifty-cuffs with a rascally Beggar, named *Irus*? *Priamus*, in the 24th. *Iliad*, does not speak like a Father, when he wishes all his Children dead, so *Hector* were alive again; his grief might have been express'd some other way. How barbarous was the Inhumanity of *Achilles* upon the dead Body of *Hector*? How immodest and undecent was the long though accidental interview between *Ulysses*, and the Daughter of *Aleinous*, in the 6th. of the *Odyssey*? In fine, There is but little observance of Decorum in *Homer's* Poems: Fathers cruel and harsh; Heroes weak and passionate; Gods subject to miseries, unquiet, quarrelsome and mutinous, &c. What can be more ridiculous, than the Discourse which *Amilchides*'s Son, *Iliad* 23. makes to his Father's Horses, telling them, His Father *Nestor* will turn them out of his service, or cut their Throats, if they do not do as they should do? Truly a most pathetic Orator to bruit Beasts! The like does *Hector* in another place. How comical is the Entertainment which he gives the Gods at a Comedy, *Odyssey* 8. some of whom he makes Buffoons, by introducing *Mars* and *Pan*, surprized in the Nets laid for them by *Vulcan*? The Battle between *Irus* and *Ulysses*, (*Odyssey* 18.) favours strongly of the Burlesque humour; as does also the Character of *Thersites*, and the wounding of *Venus* in the *Iliad*. How undecent is that comparison of *Homer's*, of an Ass feeding in a Wheat-field, which the Children would drive out with Poles and Staves, to be compared to *Ajax* in the midst of an Engagement, overwhelm'd with a shower of the Enemies blows, as it is in the *Iliad*? 'Tis but one degree above the filthy expression of a great man in these late Times, who sitting as Commissioner in the Star-chamber, had so mean a conception, that in open Court he was fain to fetch his comparison from a Tinker and his Trull. The Descriptions of *Homer* are too childish, too long, too affected, and too often used: as the description of *Aleinous's* Garden, in the 7th. and that of the Port of *Ithaca*, in the 13th. of the *Odyssey*; the description of the Port, and that of the Grove inhabited by the Nymphs, which takes up 18 Verses. *Homer* is reprehended even by the *Greeks* themselves, for his intemperance and tediousness in Discourse. Neither in his *Iliad* is the unity of Action so perfect as to be without blame, where after the death of *Hector*, which ought to have closed the Action, there are still two Books to come; the 23d. which comprehends the Exercises celebrated for the death of *Patroclus*, and which contribute nothing to the principal Action; and the 24th. which contains the Lamentation of the *Trojans*, and the ransoming of *Hector's* Body, which have no connexion to the principal Action, that being compleat without it. Nay, it may further be objected, why a Poem that had no other design but to celebrate the Honour of the *Greeks*, should be closed with that Honour, which is done to *Hector's* Funeral Solemnities, which was the chiefest of their Enemies? Was it not a mistake in him, thus to forget the design he propos'd?

Amphora capis

Institui, currense rotâ cur arceus exit? Horat. Art. Poet.

Again, He is sometimes accused for want of Variety and Surprise: Thus in numbring the *Grecian* Fleet in the 2d. *Iliad*, all the Squadrons are for the most part terminat'd in one Verse: — *Μυαλονών νῆες ἑκατὸν*. And all the Banquets of the *Iliad* are serv'd up in the same fashion, without any variety. Nay, *Ulysses*'s being known by his Wife *Penelope*, in 23d. of the *Odyssey*, though so fit a Subject to set all the Subtleties of Art on work, has nothing in

It but flat and simple Surprizes, cold and heavy Astonishments, with very little of Delicacy. Last of all, Some would likewise make *Homer* seem a Plagiarist: *Aristotle* makes mention of a small *Ilind* (attributed by *Suidas* to one *Antimachus*) which was the abridgement of a greater, upon which some conceive it possible that *Homer* might frame his Work: Besides, we read in *Strabo* (lib. 9.) that one *Hegesias* had wrote in Verse before *Homer* what had passed at the Siege of *Troy*. *Cicero* also makes mention of one *Callimachus*, living in the time of *Alexander*, that had written upon the same Subject of *Troy*, who, although (was some Ages after *Homer*) is to be conceiv'd, had and made use of some other Collections different from those of *Homer*. *Suidas* affirms, that one *Corinna*, a Disciple of *Pindarus*, had also written an *Ilind* in Verse, about the time that *Troy* was taken: and that another Poet contemporary with *Homer*, named *Syagrus*, had likewise written upon the same Subject: but that all those Works were suppressed by the Endeavours of *Homer*, by which means, his alone were transmitted to Posterity. (Of this and the Premises, see *Strabo*, *Saturnus*, *Spondeus*, *Enfathius*, and *Didimus*, but more especially a little compendious *Historia Homer and Virgil*, written originally in French, and extremely in favour of *Virgil*. Others there have been, that reprehend some few things in *Homer*: *Longinus* confesses, he is not altogether so scrupulous and regular in his Contrivances, as *Virgil* is: his *Machins* are less just, and all the Measures he takes to save the probability, are less exact. In short, *Homer* has more Fancy, *Virgil* more Discretion and Judgement: so that if I should choose rather to have been *Homer* than *Virgil*, I should also much rather wish, that I had written the *Ilind*, than the *Ilind* and *Odyssey*: for which, I have the Approbation of *Propertius* to justify me.

Credite Romani scriptores, credite Graeci,

Hesiod objects against the ridiculous Fable of the Pigmies, and their manner of fighting with the Cranes in *Homer*. *Seneca* (who is no Friend to *Homer*) objects against the long Narrations, which *Homer* makes his Heroes speak in the heat of Fury and Barre: as not only natural nor probable. *Philostrophus* objects against his Pointing out. *Longinus* cannot endure the Wounds, Tears, Adulteries, Hatred, and other Weaknesses, to which he makes the Gods obnoxious, contrary to their Character: I cannot, saith *Longinus*, but think, that at the Siege of *Troy*, he endeavour'd to make his men Gods, and his Gods men. *Longinus* also writes, that the *Odyssey*, which is as it were an Epilogue to the *Ilind*, was written long after the *Ilind*, when the Poet's Fancy being drain'd, the Poem (viz. the *Odyssey*) became flat and thoughtless, consisting of tedious Speeches and Relations, the symptoms of a decayed Fancy: In the *Ilind* his Discourses are like the Beams of the Sun at mid-day, short but vigorous: In his *Odyssey* like the Sun setting, when her shadow is long, and weak and faint. Yet notwithstanding all this, I look (saith *Longinus*) upon the faults in *Homer*, as small insignificant mistakes, which (his thoughts being intent on great things) were carelessly let slip: and that if all the faults which are in *Homer*, *Demosthenes*, *Plato*, and those other famous Writers, were found up, they would not amount to the thousandth part of the good things they have said. It is not (saith *Cassiodorus* in *Embras. ch. 4.*) so much want of Wit and Capacity, that maketh so few in these days admire the Wisdom of *Homer*, as our present Ignorance of former Times: An old Hat, Ruff, or Fardingal, will make any one now scornful: no wonder therefore if so ancient a Poet as *Homer*, seem contemptible in the eyes of many of our young Masters, who are better read in the Fashions of the Times, than of old Crevas and Perriwig, than in ancient Books.

[5] Where he describeth the making of Achilles's Army: This is in the 18th *Ilind*.

CHAP.

CHAP. XI.

Apollonius is brought to the King of the Indians: A Description of the Houses of the City, and of the Temple, whose every Pavement was adorned with Pearls: What Conference passed between Apollonius and King Phraotes: The King's Modesty, Temperance, and Skill in the Greek Tongue.

WHILE he is thus busied in Discourse, certain Messengers come from the King, bringing an Interpreter with them, and tell them, that the King had invited Apollonius to be his Guest for the [1] space of three days, in as much as Strangers might no longer abide in that City: wherefore they conducted Apollonius to the Palace. With what Walls the City was encompassed, we have before declared. They say, it was evenly and regularly divided into Streets, after the Attick fashion. And that it was built of such Houses, as if a man look on the outside of them, seem to be of but one Story; whereas if you enter into them, you will find as many Rooms under ground as above. They likewise report, that they saw the Temple of the Sun, wherein the Image of Ajax carv'd in Ivory was erected, the Statue of Alexander in Gold, and others of Porus in black Brass. The Walls of the [2] Temple are built of a red Stone, wherewith Gold being artificially mingled, seemeth to dart out Rays. The Pavement was inlaid with Pearls, in a kind of Checquer-work, which was much used in the Temples of the Barbarians. But they say, that in the King's Palace they found no sumptuousness of Building, nor [3] Guards, nor Halberdiers; but as in the Houses of the best Citizens, a few Domesticks, and such as desired to discourse with the King. Being in number but three or four at most. With which Shew they were far more delighted, than with that pompous one at the Court of Babylon: and much more when they were entered in: for the Lodgings, Galleries, and whole Court was under discipline, which was a sufficient argument to Apollonius, that the Indian King was addicted to Philosophy. Wherefore speaking by the Interpreter he said, I am glad (Oh King) to see that you study Philosophy. But I (said the King) am much gladder that you have such an opinion of me. Then answer'd Apollonius, saying, Are these things appointed and enjoy'd by your Laws, or have you your self reduced your Kingdom to this good order? The King replied, Though our Laws be modest, yet I use greater modesty than our Laws enjoy, and possess more than other men, yet need very little, esteeming the greatest part of my Wealth to belong unto my [4] Friends. Happy are you, said Apollonius, who enjoy such a Treasure, preferring your Friends, from whom so many Benefits accrue to you, before Silver and Gold. Nay, said the King, I impart my Riches to my very Enemies: for I assuage and subdue with [5] Money, the Barbarians that sometimes infested my Kingdom, making Incurssors into my Confiners, in so much that I now use them as Guards to defend my Kingdom, for they do not only abstain themselves from invading me, but also hinder other neighbouring Barbarians (who are very dangerous) from molesting me. When Apollonius asked, Whether Porus was used to give Presents to them, the King answered, Porus was a lover of War, but I of Peace. With these Speeches he so ravish'd Apollonius, that when on a time he rebuked one Euphrates for not studying Philosophy, he said, Let us reverence the Indian

Indian Phraotes; for that was the King's Name. A certain Nobleman, for the many and great Favours he had receiv'd from the King, desired to set a golden Mitre adorn'd with several Jewels on his Head; the King made answer, Though I were one of those who are taken with such things, yet would I not admit them now, but in the presence of Apollonius throw them from my Head. Yet for as much as I have never heretofore us'd such Ornaments, how should I now assume them, at not knowing my Guest, and forgetting my self? When Apollonius also demanded of him, What kind of Diet he us'd, his answer was, I drink only so much Wine, as I sacrifice to the Sun; and for the Quarrey which I take in Fencing, others call it the exercise it self being enough for me; my Diet is Herbs, with the tops and fruit of Dates, and whatsoever things the River makes my Garden bring forth. I have also many Dishes from these Trees, which with my own hands I dress. At these words Apollonius was overjoy'd, often turning his Eyes towards Darius. Afterwards, when they had discoursed sufficiently concerning his Journey to the Brackmans, the King commanded the Guide that came from Babylon to be entertain'd as his Guest, in such a manner as he was us'd to receive those that came from thence; but the Guide who was sent by the Governour, was dismissed, having receiv'd Provision for his Journey. Then the King himself taking Apollonius by the hand, and commanding the Interpreter to depart, asked him, whether he would admit him into his company at Meals? Apollonius being amazed hereat, and asking the King, why he did not speak to him thus in the beginning, the King reply'd, It was that I might not seem over-bold, or not knowing my self, nor that I had pleas'd Fortune to make me a Barbarian. But now being overcome by you, in so much as I perceive you to take delight in me, I could not any longer conceal my self; and how full I am of the Greek Tongue, I will manifest to you in many things. But why (said Apollonius) did not you invite me to a Feast, but had rather be invited by me? Because (said the King) I judge you to be the best man, who Wisdom is a more royal thing than all others. Thus having spoken, he led Apollonius and the rest of his company to the Bath, wherein he himself was us'd to wash. The place was an Orchard about the length of a Furlong, in the middle whereof was a Fountain digg'd, that receiv'd into it self certain Springs of cool and potable Water. On either side were places to run in, where the King was us'd to exercise himself with the Lance and Discus [6] after the Greek fashion, for his Body was strong, having us'd such Exercises, and being but 27 years of age. Now when he thought he had exercised himself enough on Land, he was us'd to leap into the Water, and there exercise himself in Swimming.

Illustrations on Chap. 11.

IT is his Guest for the space of three days: This Custom was, I conceive, practis'd amongst them, ever after Alexander's Conquest over them, and that for no other Reason, but to prevent Strangers from being made acquainted either with their Strength or Riches. Notwithstanding other Countreys have us'd the like Caution upon other Inducements; as the Japonese, who denied any admission to the Christians for their Religions sake; and the Turks, who suffer not any but Mahometans to approach within such a distance of Mecca; also the Chinese, who permit not any Trade with the Portuguese, nor at this day with the English, by reason of our Alliance with Portugal. Nevertheless, be it upon what Motive it will, any such Custom is an infallible impediment to any City's Wealth or Power; for on the contrary, nothing can be more advantageous to a Kingdom, and would be so to this of ours, as to make it a free Port, rendering his Majesty a full compensation for the loss of his Customs some other way. Nay, had his Majesty no other recompence made him for the

expulsion of that branch of his Revenue, (which however would be very hard and unjust (consequence) yet am I well assured, that what he lost in the Penny one way, he would gain in the Pound another, and soon find the benefit of a free Trade far to exceed that of a Custom-house, with the chargeable Attendants belonging thereto. Where there is no Commerce, there can be no Wealth, nor Increase of People; therefore the *Lacedaemonians* never arrived to any manner of Greatness; nor could they with all their valour and military Discipline, have kept their State so long as they did, but for two Reasons, which seldom meet together: One was, that they using none but Iron money, were so poor, as gave no temptation to an Invader, who would in that case be like one that should set upon a Ship of *Algers*, he sure to get nothing but blows: The other was, that in those days all *Greece* was divided into petty Republicks, whose mutual Jealousies made them assist one another against any other growing Greatness; for States are so rapacious, and Princes so ambitious, as there is no protection against them, but either Poverty or Power.

[1] *The Walls of the Temple, &c.* *Templum* anciently signified only that space or portion of the Heavens, which the *Asgur* assign'd or marked out with his *Lines*; after which, it was used to signify those Buildings we call Churches. *Clement Alexandrinus* is of opinion, that the first Original of their Temples was the erecting of an Edifice to the Honour of the deceased. Concerning the vastness of some of them, that place is very remarkable of *Plato's Critias*, who sets down *Neptune's Temple* to be a Furlong in length, and three Acres broad, with the height proportionable. The outward parts towards the top of the Buildings were adorned with marble Silver, and the Studs or Spokes themselves with Gold. The Roofs within were made of Ivory, Gold, Silver, and *Sarkothana*, or mixt Metal, like Copper. As for the Walls, Columns, and Pavements, they were inlaid also with Copper, and in some parts engraven. Besides this there were many other Temples of great renown in the World: such as the most famous Temple of *Jerusalem* built by *Solomon*, whose Riches were incalculable, and whereof no man vers'd in History can be ignorant: *Josephus* (*lib. 2. c. 14.*) saith, that it had several golden Pinnacles or Studs, which were therefore made so sharp in the point, that no Bird could rest his foot thereon to defile it. Whereupon a learned Author among the *Rapists* makes this Objection, how our Saviour could stand upon them, or *St. James* be precipitated from them, unless there were some place behind the said Pinnacles whereon they might stand, which is not yet mentioned by any Author. Another famous Temple was that of *Jupiter Capitolinus* at *Rome*, the Beauty and Riches whereof was so great, that one writing of it says, that the Sun never shined on the like: (This did far exceed those Temples mention'd by *Ovid*, when he says,

Templa monumenta hodie vestigia ianitorum columnas
Perque quater densa iura in alta gradibus

The ascent of this Temple being an hundred Steps. There was likewise another at *Daphnia* whither all the Kings of the East sent gifts of the most precious things they had: witness *Croesus* King of *Lydia*. That also of *Jupiter Ammon*, whose Situation in the Desert, did not in the least impede the excellency of its composition in Marbles, and other precious Stuff, with a contribution of all the Princes and People, which sent thither for the maintenance of it; and likewise that of *Diana* at *Ephesus*, which all Authors have reckon'd among the seven Wonders of the World; together with many others, very much renown'd for Antiquity: But never any Temple yet equalized that which *Philostatus* here represents, which makes me a little uncertain of the truth of this Discourse; for we do not find this Temple to be so highly reputed any where but in *Philostatus*: whereas if it were so excellent as is here mention'd to be, methinks it merited some little place of Remark in the Writings of those ingenious men, whose ambition was only to take notice of and observe all the Rarities of the Universe: this being not less worthy of record, than the Sepulchre of *Simandus* in *Egypt*, concerning which they have treated so at large.

[3] *In the King's Palace they found no Guards nor Halberdiers.* This is almost as great an Error as a Prince can possibly commit: Not that these Guards are able to protect him against a Rebellion at home, or Invasion from abroad, but that such a splendid Equipage about him dazzles the Peoples eyes, as if he were something more than man, and so preserves him from contempt; which certainly is one of the most dangerous Characters a Prince can lay under: for all other kind of Infamy may by way of terror, give an ill Prince not only obedience,

the Master of the Harvest invite his Friend to help him reap on such a day the Corn, wherein they lay, yet nevertheless removed not their Lodging upon this invitation, well knowing how uncertain Friends are; neither would they stir the next day, when the Master had order'd his Servants to go to reaping, as knowing also the fallacious of Servants; but on the third day when they heard the Master give out that he would trust neither Friends nor Servants, but go and reap it himself, then the Larks thought it high time to be gone, and accordingly took their flight. True Friendship is so rare a thing, that 'tis scarce ever to be met with; even the best Friends we have are made so out of Love, not to us, but to themselves:

Hunc, quem mensa tibi, quæ Cæna paravit amicis,

Esse putas fide potius Amicis?

Aprum amas, & Mulos, & Sumer, & Oves: non te.

Tam bene si cenem, nescis, amicum eris. Mart. Ep. 14. Lib. 2.

Cosmus, Duke of Florence, had a desperate laying against perfidious Friends, as if those wrongs were unpardonable: *Ten shall read* (saith he) *that we are commanded to forgive our Enemies, but you never read that we are commanded to forgive our Friends.* The most famous Example of true Friendship whereof the Ancients boasted was that of *Pyrales* and *Orestes*; nevertheless the *Italians* boast to have exceeded this and all other Stories of Friendship, in the late Example of *Barbican* and *Tersilane*, two Gentlemen of Venice, who rendered themselves not a little ridiculous thereby.

[5] *Isidore with Monarchs Barbarians, &c.* This whereof King *Romeus* here boasts as a liberal and politicke Act, seems the most abject and base condition a Prince can be in, when he is fain to hold his peace with his Neighbours by paying them Annual Presents: it shews he is in fear of them; nor will this hold long, but when a fit opportunity shall present it self, they will infallibly make a prey of him. The Roman State whilst it flourish'd, and after it came under such Emperours as were wise and military men, were so far from securing their peace by way of Presents, that they ever kept the Borders of their Empire well guarded with standing Forces: We read that when the Romans were besieged in the Capitol, though they were in expectation of Relief from the *Veji* and *Camili*, yet Famine constraining them, they proposed a Parley with the *French*, and were to pay a sum of Money for their Liberty; the Articles were sign'd, all things concluded, and Commissioners sent to receive the Money, when on a sudden *Camillus* appears with his Army, as if Fortune had done it, (says *Livy*), *ut Romani se redempti non viderent*: and it is observable in the whole progress of the Affairs of that Commonwealth, that they never got Town, nor made a Peace with Money; till at last when living under bad Emperours, they began to degenerate and neglect their military Discipline, they began to be Pensionaries, first to the *Carthagini*, then to the *Germans*, and so by degrees to all the rest of their Neighbours; which course held not long, but they on all sides were invaded and ruin'd by Inundations of those *Barbarians*, who would no longer rest contented with Presents, but rather took the whole. *Vid. Machiav. disc. lib. 2. ch. 30.* A Prince who in this manner takes up Peace upon Interest, will fare like the man in the Fable, who being bit by a Dog, was advised to dip a piece of Bread in the Wound, and give it to the Dog that bit him, to eat, which would have made all the Dogs in the Town do the like, in hopes of the same reward: so that the Remedy is worse than the Disease; since in buying off one Enemy, you make ten.

[6] *Discus after the Greek fashion*: the *Discus* was a round Stone in manner of a Bowl or Quoit, made sometimes of Iron, or Brass, the which whosoever could cast farthest got the victory; the players therat were called *Discoboli*, from *discus* and *bole*, to dart or cast out any thing. *Rom. August. Gellius: lib. 2. Sect. 3.*

CHAP. XII.

Apollonius went with the King to a Feast; What manner of Feast it was; The Indians Skill in Shooting; What Philosophers are in India; What in Greece; At what year of the Age young men begin to study Philosophy in India; That they must be free from all Vice; Some are appointed to examine them, to see whether they are worthy to be Philosophers, which, as the King related at the Feast, is chiefly to be known from their Eyes, Eyebrows, and Cheeks.

WHEN therefore they had bath'd, they went crown'd to the Feast; for that is the custom in India, as oft as any drink at the King's Palace. It is also worth the while not to omit the fashion of their [1] Feasting, which is plainly described by Damis. The King sitteth down on a Bed of Leaves and Grass spread on the Ground; and near to him some of his Kindred, at most but five; the rest feast together sitting on Seats. A Table is erected in the middle like an Altar about the height of a man's Knees, which is able to contain about thirty men round it, as a Chorus. On the Table Laurels are strew'd, and other Branches like to a Myrtle, which produce sweet Ointments for the Indians use. Fish and Fowl are set upon the Table, as also whole Lions, Goats, and Bears, with Legs of Tigers; for the Indians refuse to feed on the other Joyns of this living Creature, because it is reported that when he is first born, he lifteth up his fore-foot towards the Sun rising. He that is bidden riseth up out of his own Seat, and cometh to the Table, where having taken or cut off a piece of that which lyeth on it, returneth to his own Seat, eating ever now and then some Bread with it. When they are almost satisfied with eating, Bowls of Silver and Gold are brought in, each of which may serve sufficient for ten men to drink off, and out of these they stooping down drink as if they were watered at some River. As they are drinking, they introduce some Sports that are hazardous, though full of Skill and Exercise; for a certain Lad like one of those that use to dance on the Stage, suddenly skipeth out into the middle, whilst an Arrow is shot up as high over his Head; but he in the mean time tumblesh, and as the Arrow is ready to fall on the Earth, shifteth very nimbly out of the way, as knowing that if he with'd but a little in his tumbling, the Arrow would fall upon him and pierce him. The Archer before he discharge his Arrow, carrieth it up and down in his Hand, shewing the head thereof to all the Guests, permitting any one that is skill'd to try it. Moreover, they are so expert at Slings, that they will hit to an hair. * They will likewise shoot so evenly, and stick * to the place the
their Arrows so artificially, as shall resemble the visage of a young man, as well as Greek is
either cor-
rupted or
destruction

as a Painter could draw it with a Coal. These Exercises are practised by the Indians at their Feasts, and though they be sometimes drunk, yet will they perform them well enough. When Damis and his Companions saw these things, they were amazed, admiring at their great Dexterity in shooting evenly. But Apollonius sitting by the King, who used the same Diet that he did, gave little regard to these Feats, but said to the King, Tell me (O King) how 'tis you have the Greek Tongue so ready, and the (2) Philosophy that you have about you, how it came here? for I suppose you are not beholden to Masters for it, in as much as it is not likely that

that there be any Masters of such things amongst the Indians. Whereat the King smiling, answer'd, Our Ancestors asked all them that came in Ships to these Parts whether they were Pirates, so common did they think this Vice, though so mischievous: But you Greeks seem to me to ask them that come to you whether they be Philosophers, as if you thought that this which is the divineness of all things among men, may without distinction be found equally in all men, and I know that this is with you the same thing as Piracy. For they say that there is no man to be met with like to you; but the most of you having spoiled others of their Philosophy, do as it were cloathe themselves with a garment that doth not fit them, and walk haughtily in others Robes: Also as Pirates who know themselves lyable to Justice live very luxuriously, so in like manner your [3] Philosophical Pirates are found to give themselves up to Gluttony, Venery, and fine Cloaths. Now I suppose your Laws to be the cause of this evil; for if any man coyns false money he is put to death; or if any man defraud an Orphan, or commit any the like crime: But there is no Law that I can hear of, to restrain the counterfeiters or corrupters of Philosophy, neither is any Ruler appointed over these. Whereat amongst us there are very few that addit themselves to Philosophy, and they are try'd in this manner: The young Candidate being 18 years old, (for this I suppose is ripeness of age with you) must come unto those Men near the River Hyphasis, for whose sakes you undertook your Journey into these parts; Before them he must openly profess that he will addit himself to the study of Philosophy, and they have power to prohibit him if he come not pure. And pure I call him; first, in reference to his Father and Mother, if no reproach appear concerning them; and then to their Ancestors to the third Generation, and upwards; whether any one of them were an Injurious Person, or Incontinent, or an unjust exacter of Gain: When no blemish, or mark of Infamy is found upon them, then a diligent inspection is to be made into the Young Man himself, and he is to be try'd, first, whether he be of a good Memory, and naturally Modest, not jaining himself so to be. Next, whether he be a Drunkard, Glutton, Boaster, lover of Laughter, Railer, or Head-strong; and whether he be Obedient to his Father, Mother, and Teachers; or whether he abuse his good Nature. And of what Parents every one is born, and who were their Progenitors, is attested by sufficient Witnesses, and Writings, which are upon Publick Record. For when any one of the Indians dyeth, then cometh a certain Magistrate (Cherento by the Laws appointed) to the door of the Deceased, to set down in writing how he liv'd: If any one of which Magistrates is taken telling a Lie, or erring through the Lie of another, by the Laws his Punishment is, that he shall never after bear any Office, as having depraved the Life of a Man. They that are appointed to examine the Touths, collect many things from their Aspects; For the Eyes discover much of Mens Disposition; and much lyeth in the Eye-brows and Visages, whereby Wise Men, and skilful Naturalists behold their Minds and Tempers as Images in a Glass. For in as much as Philosophy is in high Honour amongst the Indians, it is fit that they should be thorowly try'd, who addit Themselves to the study thereof: In what manner therefore Young Men are examined; before they are assign'd to their Masters, hath been sufficiently declared.

Illustrations on Chap. 12.

[1] The fashion of their Feasting, &c. This Description of the Indian Feasts, is so full of barbarous and foolish Customs, as deserves neither imitation nor praise. Neither is it a pattern of the ancient Feasts, which were so various both for Times and Countreys, that

that no one History can describe them: but generally full of Luxury and Excess; and for the most part, not without some Superstition, which Parasites to render themselves welcome did expound to be ingenious. But this passage of the Bow and the Arrow, was so fortifying (especially where the Bow was a military Weapon) deserv'd highly to be encourag'd: In like manner that exquisite dexterity in Slinging mention'd in the Old Testament, deserves great applause, since thereby little David slew the mighty Goliath, which in effect gave the Israelites victory over the Philistine Army: and by the same skill the Balaures were of greatest use in the Roman Militia: Thus at this day in most Cities of the Venetian State, on every Holiday there are Tryals of Skill, both of small and great Artillery: the charge of Powder, with reward to the Victors, being allow'd out of the publick Treasury; and would be a custom worthy of imitation in other Countreys. The number of Guests at this Feast *Philostrotus* tells us were at most but five; in like manner at the Roman Feasts they seldom exceeded nine: whence *Gellius* (*Noct. Att. lib. 13. ch. 13.*) saith, that the number of the Guests should begin with the *Græci*, and end with the *Æthiopi*, that is, they must not be fewer than three, nor more than nine. This also hath been the reason of that Adage, *Septem Convivium, novem Convivium faciunt*. *Heliogabalus* seemeth to have been delighted with the number eight, whence he invited to supper *oſo Calvus, oſo Lulus, oſo Pedagogeſ, oſo Sardas, oſo Roman, oſo inſigniter Nigri, oſo inſigniter Longi, oſo Propinquus, oſo inſigniter Naſutus, doleſans ille Græci Proverbia dicuntur*. Of this ſee more in *Seneca de Conviv. Rofini Rom. Antiq. Athraſi Deipnoſoph. Alexand. ab Alexand. &c.*

[3.] And the Philosophy that you have, &c. *Apollonius* being himself by Profession a Philosopher, seems much to glorify the King for his study of Philosophy: Thus every man is apt to magnify in others those qualities, wherein himself is reputed eminent. But if we consider things aright, we shall find Philosophy to be a silly study for a Prince: whose chief or indeed only virtue should be to govern his People wisely, and not vain-gloriously, so as they may flourish in peace and plenty, free from doing injury among themselves, and receiving injury from abroad; whereof, the one is perform'd by true Justice; the other by a well ordering their Forces at Sea or Land, according as the situation of his Countrey most properly requires. To do this, he need not trouble his head with *Plato* or *Aristotle*, but rather observe the several Humours of his own People, and Intereſts of his Neighbours: so that he become a great Master in that Art which our wise King *James* was used to call King-Craft:

*To regere imperio populi Romanus summus,
Et tibi cuncta artem.*

And as for Philosophy, if it signify any thing, (which the uncertainty and contradictions found therein make men doubt) it is fitter to be assign'd for a diversion to private persons, who having little to busie their heads about, might otherwise contrive malicious devices, if they were not entertain'd in such harmless speculations: which are as necessary a diversion for the Men, as Books of Devotion and Needles for the Women: for which reason, the setting up Universities is not unwise; although amongst us, who are Islanders, the Art of Navigation were more worth than all the seven Liberal Sciences: Nevertheless, some of the wisest Politicians have thought it the Interest of Princes to discourage and stifle all kinds of Literature whatever, as desiring to keep their Subjects in a tame unthinking Ignorance; and perhaps upon this account it was, that *Nero* burnt those 14 Pillars, whereon *Zoroaster* had engraven the seven Liberal Sciences. Now whether this act of his deserved commendation or no, may be disputed; the safest and most plausible opinion runs high for Learning; and in most flourishing Kingdoms and Commonwealths there are publick Schools and Universities endow'd to propagate it: Also if we look into Examples, *Alexander* the Great, *Julius Cæsar*, *Marcus Antonius*, and many other famous Princes were persons of a very learned education; as likewise many great Generals: The same only one who may stand for many, and that is *Xerxes*. Yet on the other side if we depend upon Examples, there are upon record a far greater number of Princes and Worthies, who neither had Learning themselves nor promoted it in others; so instance only in two: One the greatest that ever was upon Earth, (*Louis* as appears by any History worth notice) is *Taharles*; the other the greatest doubters that ever the World knew, was *Abubus*; neither of these did so much as seem to regard it, and yet were so wayside in the management of their affairs

Nay Mahomet's Inspirations are totally opposite to all vain Philosophy, and Liberal Sciences whatever: and not only so, but to explain what kind of Life he best approv'd of, he enjoys every man (not exceeding the Emperor himself) to learn some handicraft Trade. And ever since, the Turk finding Learning and Priests to be the chief Fortifiers of Divinity in Christendom, hath hitherto kept them out of his Territories; neither were the Mahometan Princes ever found to have been bewitched by us of Christendom, who think our selves so much more learned and knowing. The vanity of our knowledge is in nothing more evident than this, viz. that our Students can rather hurt (as Errors) than kill one: moreover, learned Men do most commonly resemble wanton Boys, who rather than be unemployed, will do mischief. Sedition or Idleness are the chief results from our multitude of Grammar Schools, whither (as Mr. Osborn well observes) all come that are but able to bring a Bag and a Bottle: no unfit Emblem of the future poverty of their Trade: wherein like a Lottery, men take their chance of Beggary, for one that meets with a Prize. *Lactantius* (though no considerable Author, yet an Emperor of Rome) would often say, that Learning was the very Pest of all Commonwealths; and among the Greeks there were severe Laws against it. Nay in the very wisest and best govern'd Times of the Roman State, as also under most of the Emperours, Philosophers were banish'd Rome, as corrupters of good manners, and diverters of youth from spending their time in things of more advantage both to the publick and themselves. As for the publick, those who get their Living by some particular Art, what is for the most part asfist to the publick? as he that knows how to make a Plow or a Cart, is forty times more useful to his Country, than he that only knows what is Latin, Greek, or Hebrew for a Plow or a Cart: or if in such an Employ he advantages not others, yet each man who thereby maintains himself, doth in so doing increase the number of people without wrong to any: but he who spends his days in Contemplations, which produce nothing of use or real benefit, neither assists the publick nor himself; and if he have no paternal Inheritance to support him, must either starve, beg or steal: nor could any moderate Estate suffice to maintain that idle Humour, where with Philosophers are possess'd, who speculate into all things, but their own most necessary Concerns, and understand every thing better than their own Estates. The most prudent *Scipios* have sufficiently invalidated those mad Opinions, who spend their time, *Deliriis suis medicamentis sumit vna*; or who with *Bianus*, after they have all their life time studied the praises of Virtue, (all thereby with a bookish self-idea cheere they have destroy'd their Country and themselves) are forced at last when 'tis too late with him to cry out

To colui virtus ut rem, et non rem finis erit.

Virtue a real End, not a means to an end.

But now I find them all an empty Name!

Think therefore if such men had not better have been Shoemakers, Taylors, or the like, wherefore in this point the Institution of our Universities is exceedingly to be commended, where such as have but little means of their own to trust to, are maintain'd to learn some Profession beneficial to themselves and the publick, as Divinity, Physick, or Civil Law. However, those whose Fortunes are able to subsist without a Vocation, need not entreat their Genius, but indulge it in any Philosophy, what they most affect: And for such, if they read History cursorily, it may make them discourse well; but if they study it considerably, it tends much to instruct them in the Humours and Intempers of men, thereby teaching them the true Art of managing their Lives and Affairs: what although few Examples square in all particulars, yet (as our famous Taylor) though he never made a Suit for one of your line, can still take measure of you, fit you by his old line daily. As for Philosophy, *Seneca* (who speaks of it as a Profession) will make us see, that it is a way to the knowledge of the world, and not to trouble our selves about any thing that conduces not to our satisfaction. *Seneca* speaks of it, and he that chooses a way his time upon Speculations in Natural Philosophy, does by the Pleasures of Idleness growe dill'd by his Intemperance. *Plato* was a Speculator, and he that lies before him, the Philosophical Ghost took it up and began to consider the Origin of it, whereof it was forc'd. *Plato* was made a Speculator, and he that lies before him to the table of Ivory, that to the *Platonic* Tools, from thence to the nature of Elements; in the same manner, the Black, which led him to the nature of Iron,

and that to the nature of Mines, when after a long consideration thereof, he at length reduces his Reasoning either to Ignorance or Uncertainty, and then berisks himself of eating, when he finds the Cloath taken away, his Companions to have dined, and his own Dinner lost. Which Character (as I conceive) of a Natural Philosopher.

Quod est ante pedes, nemo sciat: Cuius sumus, nemo sciat. Cicero divin. lib. 2.
Last of all, to shew how much disadvantageous dangers a State resolves by an over-great esteem of Learning, no Age ever gave such a remarkable Example as this wherein we now live, I mean that of *China*: That great and rich Empire was totally govern'd by learned persons, none being admitted to any considerable Office or Magistracy, but such as after a most strict examination of their Learning were made Graduates in their publick Schools of Philosophy: this learned Nation about some five and thirtie years ago was invaded by the most illiterate rude *Tartars*, and by them overrun and subdued: Thus were the *Greeks* overcome by the less learned *Romans*, and the *Roman* Empire when flourishing in all Arts and Sciences, was destroy'd by the ignorant *Goths* and *Vandalst*, which shews, that to maintain an Empire, a Sword is a better Instrument than a Pen. If this great Example of *China* were not sufficient to shew how mischievous a thing too much Bookishness is in a People, mark it more particularly when it possesses the persons of *Princes* or other great Commanders themselves: The *Greek* and *Asiatick* Principalities afford very many Examples, where (except only *Zenophon* and two or three more) scarce any of them govern'd with ordinary commendation, but either weakly like Pedants, or at best with scandalous Avarice, and very often extremely cruel, but usually point blank contrary to their profess'd Doctrines, like *Seneca* in his vehement Invectives against Riches, when he himself was of any under the degree of a King held to be the richest man of that Age. Finally, In all Professions it is by experience found, that the Theory and Practice are two distinct Faculties, with little real influence one upon another: Thus many have proceeded Doctors of *Musick*, who could scarcely discourse of Harmony, with the several Keys and Scales of *Musick*, but not play half so well as any common Country-Alchemist-Fiddler: So in most contemplative Sciences, *Discrepant Schola, non Vita*. Nothing does more betray the Vanity of Philosophy, than the Insufficiency of man's Reason, which as *St. Paul* says is foolishness before God: for he that thinks he knows any thing, that man knoweth nothing: which made the wise *Socrates* confess, *Hoc scire me scire nihil*. I shall conclude this Discourse with so many lines as are to my purpose, out of a late ingenious Copy of Verses written upon this Subject, by a Person of Honour, which are these:

Were I (who to my cost already find)
One of those strange prodigious Creatures Man,
Short of a spirit free to choose for my own share,
What case of flesh and blood I pleas'd to wear,
I'd be a Dog, a Monkey, or a Bear;
Be any thing but that vain animal,
Who is so proud of being rational;
The senses are too gross, and he's too crude
Who would be sure to contradict the other side;
And before certain instincts will prefer
Reason, which fifty times for one does err;
Reason, an Ignis fatuus in the mind,
Which leaving light of Nature, goes behind,
Pathless and dangerous wandering ways it takes
Through Rivers, sunny Bogs, and thorny Brakes;
Whilst the misguided follower climbs with pain
Mountains of Whimsies, heap'd in his own Brain;
Tumbling from thought to thought falls headlong down
Into Dark's boundless Sea, where like to drown
Boys, bear him up a while, and make him try
To swim with Bladders of Philosophy;
In hope still to retake his sleeping light,
The waves dance in his dazed sight,
Till gone, he leaves him to eternal night.

Then old age and experience hand in hand
 Lead him to death, and make him understand,
 After a Search so painful and so long,
 That all his Life he has been in the wrong.
 Huddled in dirt the Reasoning Enginist,
 Who was so proud, and thought himself so wise,
 Pride drew him in, (as Clavius de Bubbly saith)
 And made him come to be made a mock.
 His wisdom did his happiness destroy,
 Aiming to know the World he found & enjoy.
 This supernatural gift that makes a man
 Think he's the Image of the Infinite,
 This huff pulling far out of the Ambush,
 That frames deep mystery and then finds them out,
 Trifling with frantick Crowds of thinking Poets,
 Those Reverend Bedlams, Calceges, and Sebasties,
 Born on whose wings each heavy Sin can pierce
 The flaming Limits of the Universe,
 So cheating Oymenists make an old Whore fly,
 And bear a crippled Carriage through the Sky,
 'Tis the exalted power whose business 'tis
 In Nonsense and Impossibilities,
 That made a whimsical Philosopher
 Before the furious World his Title presser,
 And made him modern chryser & Quicombe, who
 Retire to think, 'cause they have naught to do,
 But thoughts were given for millions governments,
 Where all is easier, thought's impertinent,
 Our Sphere of all is Life's happiness,
 And he who thinks beyond, thinks like an Ass. Satyr against Man.

[3] Abilosophical Pirates give themselves to Gluttony, Poverty, &c. It was once the Reproach of the ancient Philosophers, that their Lives were no way correspondent to their Doctrines, and that *Probitas laudatur & vultus*. Their long Robes, great Beards, and affected Gravity, were so notoriously defamed by their Avarice and dishonest Lives, as made them often banish'd from several States, and as last quite ruined the profession. In those Times the Heathen Religions did little meddle with Morals, but especially with the Rites and Ceremonies of divine Adoration, leaving the moral part of humane Conversation to be managed by moral Philosophers, who with their loud praises of Virtue gull'd the World for many Ages; till after notorious and universal experience of their lewd Lives and gross Hypocrisy, it was found that such raskie's Virtue was but a Chimera, or *Nomen inane*. Lucian in his Dialogue concerning the Manners of Philosophers brings in Menippus speaking thus of them: Because I was (saith he) uncertain what course of Life to hold, I thought good to go to the Philosophers and take their advice, that they might direct me better, not considering, that as the Proverb saith, I cast myself out of the frying pan into the fire; for I found amongst them all things more uncertain than amongst any sort of men, in so much that the Life of the veriest Idiot, seem'd unto me more happy than theirs. For when I beheld their Lives, I perceived they were clean contrary to their own precepts and doctrines: those who taught that Money and Riches were to be contemn'd, did go after nothing more than Gold, lending to usury, searching for hire, and doing all for money; those who in words seem'd most to commend glory, reserv'd all the whole course of their Lives thereunto; and finally, those that speak most against voluptuousness and pleasure, secretly sought and embrac'd nothing else. Thus far Lucian. But to justify this by Example, let us reflect upon some few of the most eminent amongst them. What can be more absurd than the Laws of Plato, wherein (following the Doctrines of his Masters Socrates and Pythagoras) he not only tolerates but enjoys community of Women, and a promiscuous generation, also that young Men and Women should be stark naked when they perform'd their Exercises at the Gymnasium-Games? Like with what shall we say of Aristotle's

Plato's

Plato's Scholast, whom divers that lived in the same Age did repute to be a most wicked man; *Cephalus* the Disciple of *Plato* charged him with Delicacy, Intemperance, and Gluttony; *Lisias* the Sophist said he was covetous; that he used to fill the Owl wherein he bathed himself; *Dionysius* objected against him, that he betrayed his own Country; *Sagias* to the *Macedonians*; and finally, one of his Followers, who undertook to defend him against others, confesseth, that two things commonly reported of him were possible, that is to say, that he was ungrateful to his Master *Plato*; and that he secretly debauch'd the adopted Daughter of his Friend *Hermias* the Eunuch and married her, of which Eunuch he had been all before so much enamour'd, that *Epistates* saith, he made a kind of Marriage with him; and *Theristius* of *Cibis* wrote an Epigram of their brutish Love and Conversion: *Epistates contra Philoph.* Lastly, Let us examine the Laws of *Athens*, than some of which, nothing could be more barbarous: One was, that if a man had any kind of deformed Child, he should cast it out like a Whelp, and expose it to perils: Another Law of his was, that if a man had above such a certain number of Children, (which number he would have determined according to every man's ability); that then his Wife should destroy the fruit in her Womb, when ever after she conceived; than which nothing could be more inhumane: Neither can I forbear to mention another Constitution of his, which was no less absurd or ridiculous; when prohibiting the use of lascivious Pictures for fear of corrupting the Youth, he nevertheless in the same Law excepteth the Images and Pictures of certain Gods, in whom (saith he) the custom doth dwell *Legisvirescenti*. Again, *Aristotle*, who hath written so exactly of all moral Vertue in his Book de *Ethicis* or de *Moribus*, and was himself the Prince or Head of the *Peripatetic* Philosopher; was forced to fly privately out of *Athens*, for fear of being punish'd for his wicked Life; he most ungratefully (as some say) payson'd his best Benefactor *Alexander* the Great, who had restored to him his Country, and trusted him with his Life; *Secundus* is to be noted any place of Joy after this Life he collected the Writings of *Plato*, whose several other Copies having lost, he publish'd them under his own Name; and last of all running mad out of an immoderate desire of Knowledge, he is said to be the Author of his own Death. And so much for *Aristotle*. See *Athens*, *secundus*. In the next place, Our great *Socrates*, whom notwithstanding *Seneca* would have inserted into the Catalogue of Saints, as little defect'd it as *Plato* or *Aristotle*; for I do not think any of the Heathens lived worse than he did, as we may find if we trace him right. In the time of the Emperor *Claudius* we find he was banish'd for his Religion of the concordancy with *Julia* the Daughter of *Germanicus*; and if it be said, that this proceeded merely from the sight of *Messalina*, why then did she not cause him to be put to death, as well as she did the other, who was her Husband's Niece? But his most certain, whatever his Life were, he had *perpetuum Levitum*, as may appear by what he hath written de *Speculorum usu*, l. 2. No. 2. cap. 10. which (admitting it may in a Poet, yet) how it should be excused in a Philosopher, I know not: In his exile he wrote his Epistle de *Consolatione* to *Polybius*, *Claudius*'s Creature, and a honest woman as *Pallas* or *Nereides*; wherein he extolls him and the Emperor to the skyes, making a discharge of his exile by so good a means, whereby he lost much of his Reputation. Upon *Claudius*'s Marriage with *Agrippina*, he was recalled from Banishment by her means, and made Praetor, when, having no need of him, he forgave the Emperor, labouring all to be as so deprecatum, and the hopeful *Britannicus*, also procured his Nephew *Nero* to be adopted Successor, and the Emperor's own Son to be disinherited; likewise against the Emperor (whom he so much lov'd when he had need of him) after his Death he writes a scurrilous Libel. In *Nero*'s Court, how ungratefully soon he behav'd himself towards *Agrippina*; who although she were a wicked Woman, yet she deserved well of him. Also towards *Nero* himself what a treacherous part did he play, in becoming an associate in *Piso*'s Conspiracy. Nor must we have forgot *Seneca* the Wise and a Wise Man; over, He doth in extreme old age, when he must needs persuade his excellent Lady *Pavlinia* to die with him, which according to his opinion (for he believ'd not the Souls Immortality) could be no advantage to her. Last of all, The Philosopher *Theodorus*, who was honour'd with the title of a God, deliver'd it as his opinion, that wife men would not stick to give their minds to Thieving, Adultery, or Sacrilege, when they found a reasonable opportunity; that again of those are evil by Nature; and that setting aside the vulgar opinion, there is no Reason but a Philosopher might go publicly to a Whore without Remorse. Many more instances could I produce, to show not only the ill customs which were taught, but

likewise

likewise the evil Lives which were led by many of the ancient Philosophers, whose practices have continually run counter to their Theory. Now from hence it is, that the wick'd Governments grew to manage the Peoples Conscience rather by Religion than Philosophy, since the terrors of Hell and hopes of Paradise would more effectually reform mankind, than any Philosophical Notions: And whereas the Philosophers were so multiply'd into Sects, as St. *Augustin* out of *Pierre* reports them to have been almost 300, and in effect, each giving the other the Lye, now Religion seem'd likely to be more agreeable to its own Doctrine, and more united in it self. Yet in after Ages, even that divided into so many Schisms, as made a kind of necessity of setting up one supreme Judge, whose Dictates (right or wrong) should decide all Controversies about Religion, and regulate the manners of the Clergy; this rais'd the Pope over the *Christians*, and *Mohamets* over the *Mahometans*: Yet in both of these (so prone is flesh and blood to corruption) that many times the greatest Doctors are forced to bid men do as they teach, and not as they do; which nevertheless is apt to discredit the very Doctrines themselves among vulgar people, who are more inclin'd to believe what they see, than what they hear. But to speak as a moral man, their pretended Religion and Philosophy consist'd in this:

*Compositum Jus, fasq. Animi; Sanctosq. recessus
Mentis & incoctum generoso pelvis honesto. Pers.*

CHAP. XIII.

The Narration of King Phraotes touching his Parents and himself; namely, how his Father being in his youth cast out of his Kingdom, studied Philosophy amongst the wise men; and how he himself being instructed by his Father in the Greek Tongue, was sent to the same wise men to be taught Philosophy; but after the death of his Father was recall'd by his Father's Friends to the Kingdom.

AS for my self, this is the History of what hath befallen me. I am descended of a Grandfather who was a King, and of the same Name with me; but my Father was a private man: for being left very young, two of his near kindred were according to the Laws of India made his Guardians, and managed the Government for him very tyrannically. Whereupon they appear'd grievous to the Subjects, and the Government was evil spoken of; in so much that many of the Nobility conspiring together against them, did at the great Solemnity when they were sacrificing to the River Indus, set upon them, and kill them: when seizing on the Government, they shared it amongst themselves. Wherefore my Father's kinsmen being very solicitous of his safety, when he was not yet 16 years old, sent him to the King that reigneth near the River Hyphasis; which Kingdom is far greater than that which I possess, and the Countrey much more pleasant. When the King would have adopted him his Son, my Father refused it, saying, that he was unwilling to strive against Fortune, who had already deprived him of Rule. Wherefore he entreated the King to give leave that he might be brought up in Philosophy by the wise men of that Countrey, which would make him the better undergo his domestic evils. Now when the King was willing to restore him to his own Kingdom, my Father answer'd, If you perceive me to be a true and genuine Philosopher, you shall restore me; if not, suffer me to continue as I am. When the King heard this, he himself went with him to the wise men, promising to follow no small Benefits on them, if they used their utmost diligence in educating that Youth who was by nature so

ses, an obstinate perseverance carries them: and so in mens civil Undertakings, *perseveranti dabitur*; for in persevering, many times strange and unthought of Accidents are found to concur in, by means whereof the success is beyond what could have been imagined; for God does as well disappoint our Fears as our Hopes. Therefore in the old Roman way of such as flew themselves, if they did it out of scorn to endure any base disgrace, then it was set upon the score of Magnanimity; or if it was to ease them of some grievous pain, then it excus'd it self upon that Dictate of Nature, *Of Evils choose the least*; but if in case of adverse Fortune, and an over-hasty Despair, it was certainly then the effect of a pusillanimous Spirit, which had not courage enough to hold out till a better condition might appear.

[2] *The Tragedy of Hercules*; this Tragedy was written by *Euripides*.

[3] *I would not be wanting to my self*, &c. The main Reason why there are so few gallant Exploits done among men, and how it comes to pass that they suffer such base Oppressions as they do, is for the most part because they are wanting to themselves; that is, they either see not the opportunities they have of helping themselves, or else they want the courage to undertake them: The Reason of the first is, not so much the daily diversion of their minds upon pleasures or other impertinencies as a meer thoughtlessness and stupidity, wherein we pass most of our time in thinking seriously upon nothing. This perhaps is a great cause of publick Quiet, in not observing those Emergencies which more vigilant and hot Heads would lay hold of for turbulent Attempts; and therefore in our Institutions is not censured: but *Mahomet* has by an express Edict prohibited it as a mortal sin; and I am of opinion, that his strict Injunction for such perpetual Meditation and Adversency, is one great cause of the daily growth and progress of his Church and Empire. Yet indeed were I a Prince, especially if I did not exactly govern as the Peoples good required, I should not much fancy my thinking Subjects, lest observing things too narrowly, their thoughts might not be so my advantage. The second way wherein men usually fail, is want of Courage, *Magnus animus obstat impunitatis cupido*: If man were not a Creature as timid as he is crafty and callous, how could one man or a few enslave a whole Nation? Yet most certainly it was the great wisdom of God to plant this fear of Death in the heart of man; without which, the poor would rife the rich, the People would disobey their Governors, and every superstitious Fool would to escape Purgatory, murder whomsoever his Confessor bid him. Now besides these two Deficiencies, men are wanting to themselves in many other Points, but above all in Industry; how many appear in the Streets half naked, and begging for a farthing, when others, as feeble as they, support themselves by Labour; and others who lie tortured with Diseases, have usually fail'd themselves in point of Temperance, when rather than restrain their Gluttony or Drunkenness, they choose as the easier, to fall a praying:

*Possis opem nervis, corpusq; fidele senile
Esse ego, sed patiens grandes, Invenit, et esse
Annuit his superas virtutes fovens, morantur.*

Thus in all kind of Afflictions that men endure, upon a severe scrutiny they shall find, that their endurance, or at least their long endurance, proceeds from their being wanting to themselves one way or other.

[4] *Rejoic'd me with great joy*, &c. The Case in brief was thus: This King *Phraotes* his Father came young to the Crown, which being by some great men usurp'd from him, he not long after dying, they still usurp'd it from his young Son *Phraotes*, who thereby was constrained to live poor in exile, till after that the Usurpers had with much oppression for some years exasperated the People, they then revolted from the Usurpers and sent for the right Heir *Phraotes*, and settled him in the Throne of his Ancestors. The People are so basely in love with their own ease and safety, as they many times suffer horrid Injuries to be done to their Prince, although he never offended them; but when any hope arises of Revenge, then they are apt enough to assist: Thus when our *Richard* the III. murder'd with his own hand King *Henry* the VI. and caused the two young innocent Princes to be destroy'd, all was quiet, until the next Heir landed, although with but a handful of men; then People flock'd in to him in such numbers, as soon enabled him to overthrow the Usurper: who although in his short Reign had very wisely enacted divers popular Laws, to win the Love of his People, yet all would not suffice; for he being observ'd to be bloodily revengeful and false, it was believ'd, if he was overruled, his good Laws would not have long

long prevail'd against his Tyranny: But if instead of those good Laws, he had begun with Violence and Oppression, then infallibly he had not been endured so long, nor found so many to assist him as he did. This plainly appear'd in the case of *Rehobam*, who though he was the right lawful Heir, yet because he would not give any way to the Peoples *Petitions*, ten parts of twelve fell from him, and God Almighty owned the thing to have been from him; not that God is the Author of Rebellion, but that by the Instinct of Nature which God has planted in all men, there is a desire to live comfortably; when if they perceive all hope of that to be taken from them, and no hopes in obedience, then what courses that despair will drive men into, may easily be foreseen by any who observe the proceedings of uncatechized Nature, which teaches more what men formerly have done, what they do, and what hereafter they will do, than what by the Rules of Duty they should do. When a People is oppress'd by a Prince, they should make use only of their *Prayers* and *Lachryms*; however some are so mutinous as to fly to their Sword, and others so treacherous, as by opposing all *Petitions* from the People, they take away their *Precurs*, and leave them only their *Lachryms*. Now this want of softning and easing the Government was the ruine of these Usurpers, and is the usual Rock upon which most Usurpers split; for their many Enemies and want of Title makes them keep a standing Army, which sooner or later brings inevitable Ruine to the Government: first by their Rapine they make the Prince odious; for all men hate the Master who sets his Dog upon them, more than they do the Dog himself; and then when he is odious to all men, he is totally at the Soldiers mercy; and if you observe, the usual Method of the old *Prætorian* Bands, was to knock their Emperor on the head, and set the Crown at sale to who will give most, the People all the while looking on with applause. And we who have seen the late Tragedy acted by our Usurper on the Scene of England, do well know, that His Majesty's Restoration and the Usurper's Ruine was (next under God) brought to pass by their own Army under the Command of General *Mordaunt*, who was since for his special Service created Duke of *Albemarle*.

CHAP. XIV.

Of the Oxydracks, and their impregnable City: That they chase away their Enemies, not with Arms, but with Thunder and Lightning sent from Jupiter, which were heretofore made use of against Hercules and Bacchus; That the Egyptian Hercules came to Gades, not the Theban: A long Dispute whether the Drinkers of Wine or Water be the best Sleepers; Of Medicines provoking Sleep; And of the Prophet Amphiaraus.

A Pollonius herewith replying, said, You have indeed cited the Return of the Heracleide, and the Gods are to be pray'd for their good will, that they concur'd to the Voyage of a good man returning to his own. But I entreat you to tell me whether these are the wise men which were with Alexander, and being brought to him discover'd to him Philosophically concerning the Heavens? The King answer'd, They were the [1] Oxydracks, which Nation truth to say, and is trained up to War; moreover they pretend to [2] wisdom, but know nothing that is good. The true wise men inhabit in the middle between Hyphasis and Ganges, into which Parts Alexander never came, nor that he stand in fear of them, but was (I suppose) prohibited by sacred Presages. For if he had cross'd Hyphasis, and been able to seize on the Territories of that People, yet the Towns which they inhabit he could never have taken though he brought with him ten thousand Achilles, and thirty thousand Ajaxes; for neither do they fight with those that come against

them, but with prodigious Tempests and Thunderbolts chase away the Enemies, as
 being themselves accounted sacred and beloved by the Gods. Howbeit they relate
 that the Egyptian Hercules and Bacchus, who march'd with their Armies through
 India, did both come against that People, and frame all manner of Engines, and
 attempt the Place; notwithstanding the Citizens seem'd to make no resistance, but
 to remain unmoved, till the Enemy came close to the Tower, and then [3] fiery
 Tempests beat them back, with Thunderings descending and falling upon their Ar-
 mies. At which time Hercules is reported to have slung away his golden Buckler,
 which those wise men did for a Monument hang up in the Temple, as well out of an
 opinion they had of Hercules, as for the Sculpture of the Buckler it self; for Hercu-
 les was thereon pictured, setting Bounds to the Earth near Gades, and erecting
 Mountains as Pillars to exclude the Ocean: from whence it may manifestly be gar-
 ther'd, that it was the Egyptian Hercules, and not the Theban that came to
 [4] Gades, and there prescribed Limits to the Earth. As they were discoursing
 in this manner, the sound of singing with a Pipe began to be heard. And when
 Apollonius asked what this mirth meant, the King's Answer was, That the Indi-
 ans do by such kind of Musick admonish the King when he goeth to Bed, that he
 have good Dreams, and that he arise kind to and careful of his Subjects. In what
 manner (said Apollonius) are you (O King) affected towards such things, for
 they play on the Pipe, and sing of you? The King answer'd, I deride not such things;
 for one must admit of them for the Law's sake, although I stand not in need of any
 such admonition; for to what a King shall do modestly and kindly, he shall more
 gratifie himself than his Subjects. Having thus discours'd together, both betook
 themselves to sleep. After the day began to appear, the King came to the Chamber
 where Apollonius and his Companions lay, when having sound out his Bed, he
 saluted the man, and ask'd him what he was musing upon; for I suppose (said he)
 that you are not now sleeping, in as much as you drink Water and deride Wine.
 Whereunto Apollonius answer'd, Do you not think they sleep who drink Water? Yes,
 said the King, but very gentle sleep, such as we say lieth only on the Eyes and not
 on the Mind. Nay, said Apollonius, they sleep both with Eyes and Mind; but
 most perhaps with the Mind; for unless the Mind be quiet the Eyes can take no
 rest: wherefore mad-men cannot sleep by reason of the continual agitation of their
 Mind, which leaping from one thing to another, they find somewhat terrible and
 stirring, as sleeping Dragons. Therefore O King, that we may manifestly declare
 what sleep worketh, and what it signifieth to men, let us enquire what it is that mak-
 eth the sleep of Water-drinkers to be lighter, than that of drunken persons? I
 pray you (said the King) do not play the Sophister; for I will grant you if you
 suppose a man to be drunken, that he sleepeth not, because his Mind being in a con-
 fusion, affect him to tumble so and so, filling him with divers perturbations:
 for all that go to sleep in a drunken fit, think that they are one while toss'd up to
 the roof of the house, another while thrust down to the ground, and whirled about
 in the same manner that [5] Iron is said to be. Wherefore I make not of such a
 drunken man, but of one who hath drunk sweet Wine, but continueth sober, to con-
 sider whether such a one will not sleep much better, than he that drinketh Wine
 at all. Apollonius having heard this, asked out to Demetrius saying, I am dis-
 coursing with an ancient man, and yet have I not any well exercised in disputing. I
 see it, said Demetrius, and yet perhaps it is not which is better in the common Pro-
 verb, To fall into Butchers hands. And indeed I am much waded with the
 Reason which is allready, wherefore it will be time when you are gone to finish
 this Discourse about Sleep. Thereupon Apollonius having crept in Head a
 little,

little, said, I will according to your advice now shew what sweeter sleep we take than drink Water, than those that drink Wine. That the Mind of Drunkards is troubled with many perturbations, and vex'd as it were with Furies, I could now well declare by you, for we see them that are discompos'd with Wine (think they behold a double Sun, and double Moon, whereas they that are sober have no such apprehension, but enjoy great tranquillity of mind and delight, though many times they be of mean Fortunes. But on the contrary, drunken persons fall a waking Orations, whereas they never pleaded in the Court so much as once, and boast of their Riches, whereas they are not worth a Groat. These, O King, are frightful Discomposers, for their joy is wont to transport the mind: as I have seen men, who having lighted on good Fortune, are not able to sleep, but suddenly start up; which is a sufficient Argument that even good things afford care and anxiety. There have been also certain Medicines invented to procure Sleep, which if any man drink or anoint himself therewith, they sleep stretching themselves out at length, as if they were dead: afterwards they rise with a certain oblivion, and be rather somewhere else, than where they seem to be. Now that Potions procure to the Body neither proper nor natural Sleep, but either so profound, that they seem half dead, or else so light, that any the least noise will break it, I suppose you will soon grow (though they should be good) unless you had rather be obstinate, than a fair Disputant. But those that drink as I do, see all things as they are, nor do they [6] fancy or judge to themselves things which are not; nor are they light, or dull and sottish, or more jocular than is meet; but they are steady and rational, being still the same, whether in the morning, or at noon. For such men will never fall asleep, although they do business till it be late at night; neither doth Sleep violently force them as a Master bowing down their Neck enslave'd by Wine, but they are always free and erect; and when they betake themselves to sleep with a pure and quiet Soul, they take a gentle Nap, being neither elated with prosperity, nor depress'd with adversity; for a sober Soul is moderate in both, and not overcome with either perturbation: besides he sleepeth most sweetly and undisturb'd, not startled out of his Sleep. Furthermore, a Soul that is not suffocated with Wine, doth more easily discern Divination by Dreams, which is amongst men accounted a most divine thing, receiving it sincerely, and clearly perceiving it. Wherefore the Interpreters of Visions, whom the Poets call Oniropolists, are never wont to interpret any Vision, till they have first enquired the time wherein the man saw it: for if it were early, and of the morning Sleep, they then thought that they might make a good conjecture thereof, in that the Soul was then fitted for Divination, as being disencumber'd from Wine. But if in the first Sleep, or at midnight, whilst the Soul was as yet suffocated and drown'd in Wine, they being wise, refused to give any Interpretation thereof. Moreover I will briefly demonstrate, that the Gods themselves are of this opinion, and send their Oracles rather unto sober minds. There was heretofore amongst the Greeks a Prophet call'd Amphiarus. I know it, said the King; for I suppose you mean the Son of Oecleus, who returning from Thebes was by the Earth swallow'd up alive. This very man (reply'd Apollonius) doth even at this time give Oracles in Attica, and send Dreams to those that consult his Oracle: but the Priests taking him who doth so consult, keep him one day from Meat, and three days from Wine, that he may in a clear Soul receive the Oracles deliver'd. Now were Wine a fit Medicine for the procuring of Sleep, certainly the wise [7] Amphiarus would have commanded those that frequent the doors of his Temple, that having prepared themselves in a contrary manner, they should go into the Sanctuary like Vessels fill'd with Wine. I could likewise relate sundry other Oracles very

famous both amongst the Greeks and Barbarians, wherein the [8] Priest after he had drunk Water, and not Wine, gave his Answers from the Tripods wherefore, O King, imagine me and other Water-drinkers to be fitted for reception of the divine Influence, possess'd by the Water-Nymphs, and transported with Sobriety, as the Worshipers of Bacchus with their Furies. Wherein the King answer'd, But you shall initiate me into the same Society. So I will, said Apollonius, unless you shall seem too troublesome to your Subjects: for Philosophy being profess'd by a King in a moderate and looser way, produceth an admirable Temper, as appeareth in you: but being accurate and strain'd to the utmost, it becometh somewhat the same, and below the Character you hear: moreover, emulous persons are us'd to debase it with the imputation of Pride and Arrogancy. Having discover'd in this manner, and it being now broad day, they went forthward having used such discourse.

Illustrations on Chap. 14.

THE Oxydracks; Plutarch in the Life of Alexander the Great reports, that it was in this City of the Mallian Oxydracks, where that Prince receiv'd so many Wounds, and amongst the rest a Blow with an Arrow, that every one thought would have cost him his Life. Strabo (lib. 15.) says, that the Lands near this City abound with Vines, and all manner of Provision. Arrianus (lib. 6.) makes the Mallians and the Oxydracks two distinct People, but near Neighbours and Allies.

[2] They pretend to Wisdom, but know nothing. Of this Character of the wise men among the Oxydracks, does not really belong to them alone, but perhaps to most of the so-called pretenders to Wisdom throughout the whole World. We have all an ambition to be highly esteem'd among men; but this we strain more or less, according as we are more or less vain. Many are so irrational, as to extend it beyond their Life, when they shall never so much as hear of it: one principal way to attain to this high Honour, is by setting up for wonderful skill in some notable Science. Thus some value themselves upon their Natural Philosophy; others upon their Astrology; others upon their Magick; others upon their having read History and Poets, and being thorough-versed in the seven Liberal Sciences: With these and the like pretences, they make a great Parade, and glorify themselves as far wiser than the vulgar; but if you search to the inside of this Wisdom, you will find it very impertinent and of no use, I mean either to the publick or private. We see those which these learned Fops do so much despise as illiberal, are able to maintain themselves, and do good to their Country; as the Mariner for Navigation; the Plowman for tilling the ground; the Shepherd for Wool and Sheep; and the Bricklayer for building Houses; so that in one kind or other, the very meanest Trade does both support the Artificer, and accommodate the rest of Mankind. But these contemplative Monheurs spend their time in waking Dreams, and the imaginary Whimfies of other men, who were no more admitted to the inside of Heaven and Earth than we are. And it is more than probable, that neither they nor we ever understood the business of the heavenly Luminaries, more than the Sparrows do the Statutes and Designs of Parliaments, when they see the Members sitting in the House. Therefore considering the uncertainty of all humane Knowledge, the wisest way to value each kind, is by the profit it brings to Life; and so I reduce it to that Touchstone, which the wise Lord Bacon borrow'd from Ovid to make a Motto both for his Study and Life: *Videris Utilis*. Last of all, to conclude this point, and as a further demonstration how much a submissive Ignorance is to be prefer'd before this pretended Wisdom; the learned Erasmus in his ingenious *Moriae encomium*, shews even out of divine Writ it self, that Ignorance is the Mother of all true Devotion. "It is not (saith he) without ground, that "Fools are so acceptable with God: the Reason perhaps may be this, that as Princes carry a "suspicious eye upon those that are over-wise, and consequently hate them; as Caesar did "Brutus and Cassius; Nero, Seneca; and Dionysius, Plato; in like manner Christ ever ab- "hors and condemneth (saith he) such as consist in their own wisdom; and thus St. Paul "evidences, when he said, (*Quia stultitia sumus mundi*, &c.) God hath chosen the foolish things

"of

of this World. And when Christ gives him thanks that he had conceal'd the mystery of Salvation from the Wise, but reveal'd it to Babes and Sucklings, that is to say, Fools: for the Greek word for Babes is *νῆπιον*, i. e. Fools. To this appertains that throughout the Gospel you find him ever accusing the *Scribes*, *Pharisees*, and *Doctors of the Law*, but diligently defending the ignorant multitude; for what other is that *Woe to ye Scribes and Pharisees*, than Woe to ye wise men? and seems chiefly to be delighted in little Children, Women and Fishers: Besides, among brute Beasts he is best pleas'd with those that have least of the Foxes subtlety; and therefore he chose rather to ride upon an Ass, when if he had pleas'd, he might have bestrid the Lion without danger; and the Holy Ghost came down in the shape of a Dove, not of an Eagle or Rite. Add to this, that in Scripture there is frequent mention of Harts, Hinds, and Lambs; and such as are destined to eternal Life, are call'd Sheep, than which Creature, there is not any thing more foolish; and yet Christ professes to be the Shepherd of this Flock, and is himself delighted with the Name of Lamb; according to St. John, *Behold the Lamb of God!* And what does all this drive at, but that all Mankind are Fools? And Christ himself that he might the better relieve this Folly, being the Wisdom of the Father, yet in some manner became a Fool, when taking upon him the Nature of Man, he was in shape as a Man; and thus was he made Man, that he might heal Sinners: Nor did he work this Cure any other way, than by the foolishness of the Cross, and a company of *fat Apostles*, not much better; to whom also he carefully recommended Folly, giving them Caution against Wisdom, and drawing them together by the Example of little Children, Lillies, Mustard-seed, and Sparrows, things senseless and inconsiderable, living only by the Dictates of Nature, and without any Craft or Care. Moreover to the same purpose it is, that that great Architect of the World, God, gave Man an Injunction against his eating of the Tree of Knowledge, as if Knowledge were the bane of Happiness; according to which St. Paul disallows it as puffing up, and destructive. But to speak briefly, All Christian Religion (saith he) seems to have a kind of Alliance with Folly, and in no respect to have any accord with Wisdom; of which, if ye expect proofs, consider first, That Boys, old Men, Women and Fools, are more delighted with Religious and sacred things than others, and to that purpose, are ever next the Altars, which they do by meer Impulse of Nature. In the next place, You see that those first Founders of it were plain simple persons, and most bitter Enemies of Learning. Lastly, There are no sort of Fools seem more out of the way, than are these, whom the Zeal of Christian Religion has once swallow'd up; in so much that they waste their Estates, suffer themselves to be cheated, put no difference between Friends and Enemies, abhor Pleasure, are cramm'd with Poverty, Watchings, Tears, Labours, Reproaches, abhorrence of Life, and with Death above all things: In short, They seem senseless to common Understanding, as if their Minds lived elsewhere, and not in their Bodies; what else is this but to be mad? For which Reason, you must not think it so strange, if the Apostles seem'd to be drunk with new Wine, and if Paul appear'd to Fools, to be mad. For holy men, their Minds being taken up with those things that are most repugnant to their grosser Senses, seem brutish and stupid in the common use of them: whereas on the contrary, the ordinary sort of people are best at these, and can do least at other; from whence it is, that some of these Zealots have by mistake drunk Oyl instead of Wine. Finally, *Nonnulli parvi Civitates, &c. contra Imperia, Magistratus, Reges, Consules, Judices: ut alibi memini de Pseudomonia, unde Justinus Liber octavo.* Thus far Erasmus, *Moria Enim* Children and old Men (says Montaigne) are found to be most susceptible of Religion, as if it were bred and held her credit from our Imbecillity; as likewise sick men, when their Intellects are weaken'd by pain, are more devout than at any other time. In like manner (says Agrippa) we find in the Gospel how Christ was receiv'd of Idiots, of the vulgar people, and of the simpler sort, while he was rejected, despised and persecuted even to death, by the *high-Priests*, *Lawyers*, *Scribes*, *Doctors*, and *Rabbies*; for which cause, Christ chose his Apostles, not *Scribes*, not *Doctors*, not *Prigs*, but unlearned persons of the vulgar people, void of knowledge, unskillful, and Asses, *Pauca sciam*. Now the sum of all this is, that worldly Wisdom is foolishness before God, since the reveal'd Will of God does surpass the comprehension of man's Wisdom, and therefore unintelligible to the wisdom of this World. Wherefore these foremention'd Quotations, as spelt in the parable of Folly, I thought fit to insert, as be-

length twelve miles, in breadth three, the Riches whereof hath been the Magazine of Spain; it was sack'd one day by the English, under the Conduct of Essex, Nottingham, and Raleigh, A. D. 1596.

[5] *Whirl'd about like Ixion, &c.* Ixion, the Son of Phlegyas, or as Hyginus will have it, of Cronus, having slain his Sister Leto, was punished, (as some say) when he could not be absolved either by God or man: was at length pity'd by Jupiter, who took him up into Heaven, and expiated him. But Ixion after his purgation remaining among the Gods, fell in Love with Juno, and solicited her to Unchastity, which she making known to Jove, he form'd a Cloud in the Shape of Juno, and Ixion thinking to have been the Goddess, embraced, and thereon begat a Race of Centaurs. When being soon after sent down to the Earth, he every where boasted that he lay with Juno, for the which being struck down to Hell with a Thunderbolt, he was there condemn'd to be always rolled on a Wheel. Hence several of the Poets mention him.

As Ovid, *Metamorph.* 1. 1. *Non rursus Ixionem præcepit Ixione torquet.* De Raptu Proci.

[6] *Nor do they fancy to themselves things which are not, &c.* When I observe Ovid's *Metamorphoses*, and other the strange Fictions of the Heav'n Poets, which our Mythologists undertake to expound mystically, but vulgar Heathens believed literally, I had need of a Faith as strong as an Ostrich's Stomach, that can digest Iron; I verily think they might as really and truly expound the every days Dialogues at Bedlam: Nor could those monstrous Fictions ever have been devis'd or believ'd any where, but in Countreys where the Liquors which they usually drink had intoxicat'd and deprav'd their Brains: for to clear Understandings, they need nothing but Freedom. Yes, although you have read *Natalis Comes*, or the ingenious Lord Bacon his *Wisdom of the Ancients*, you could never receive them without an habitual previous Intuition of your Judgement. Therefore Mahomet after he had most wisely prohibited the drinking of Wine, was fain to be more circumspect what Fables he deliver'd, as knowing they would never pass with Water-drinkers. We daily see many Songs pass with great applause among our Drunkards, that in the Poet's Head had some little intentional Fence, and by himself effected a Rapture, which if one should (as Horace advises) turn into Prose, and then examine the strength of the Fancy, you would evidently perceive to be hot and vulgar: So that before a man can admire them, he must first drink as much Wine as the Poet did when he made them, and so wind himself up to the same pitch to fit him for the Comfort.

[7] *The wife Amphiaras, the Son of Cleon,* was a famous Greek Prophet, whom King Xerxes desired to go along with him to the War of Thebes, but Amphiaras foretelling it would cost him his Life absconded himself, till being betrayed by his Wife Eriphyle, who was bribed by a golden Bracelet, he was forced to go, and the first day he came to Thebes he was swallow'd up alive by the Earth. Of this see Homer's *Odyssey*. After his Death, he was worshipp'd for a God. See his History at large written by Diogenes Laërtius, lib. 2. c. 10. *de Divin. Profet. in Asia* &c. *Thes. & Rhet. in Paral.*

[8] *The Priest after he had drunk Water, and not Wine, gave his Answers.* The Priests of Amphiaras, whose Oracles were of great repute in old Time, had a constant Custom, that before the Priest declared the Oracle to those who came for Counsel at their Temple, to abstain three days from Wine, and one day from Flesh, that so he might have his Understanding betwixt prepared to receive the pretended Inspiration: which otherwise he was not thought capable of: whilst his Brain might be clouded and darkned with the gross Vapours, which by a full Diet might ascend from his Stomach to his Head. This was certainly a very wise Institution: for he being upon such Demand so consider what Answer was fit to be given, as most safe for the reputation of his Order, and withal satisfy to the Suppliants, he had need to keep his Wits about him: and to enable him to do, nothing was better than a thin Diet: for the Brain is much of the nature of a bright Looking-glass, which if moulder'd by Mists, cannot represent an Object clear. Also as the Devil is said to imitate God, so Apes do Man: so it may be they had heard of the Prophet and Oracle, who gave Moses, who by God's own appointment had commandment a perpetual Ordinance, that the Priest when he came into the Tabernacle of the Congregation, should not eat, nor drink neither Wine nor Strong Drink.

CHAP. XV.

Apollonius sacrificeth to the Sun, whilst Phraotes carryeth for him, that he might be present, and give his advice touching a Field that had been sold, and which was now in Controversie, by reason of Treasure found therein, which Field by the Sentence of Apollonius was adjudged to the Buyer, because he was a good and just man, and pious towards the Gods, whereas the Seller was evil and impious, and a contemner of the Gods. The Story of the white Camels, and the King's Letter in behalf of Apollonius to Jarchas his Master, one of the wise men; A Description of the Gates whereon were the Statues of Alexander and Porus; Concerning the Altars inscribed with an Epigram; Also of the Pillars whereon was engraved this Sentence, Alexander here made a Stand.

WHEN Apollonius perceiv'd that the King was now to give Answers to Embassies, and such like Matters, he said to him, Do you, O King, those things that pertain to the government of your Kingdom, and leave me at this time to the Sun, for I must pay my accustomed Prayers unto him. And let him hear your Prayers, said the King, for he delighteth in all that love Wisdom; and I will in the mean time wait your Return, for I will determine certain Controversies, at which if you be present, you will be very assistant to me. The Morning being well spent, Apollonius returns, and asks the King, What those things were which he had determined? To whom the King made Answer, That he had determin'd nothing that day, in as much as the service of Religion did prohibit him. Apollonius reply'd, Do you then perform the service of Religion before you determine Causes, as well as before you undertake a Journey, or an Expedition with an Army? Yes, said the King, because here also is danger, if he that determines Causes be turn'd aside from what is right. Wherefore Apollonius judg'd that the King spake well; and further ask'd him, What that Controversie was which he was that day to determine? For (saith he) I see you in suspense, and doubtful on which side you should pass sentence. Whereunto the King answer'd, I confess I am in no small doubt, and therefore make you my Adviser: A certain Man sold a piece of Land to another, wherein Treasure had been hidden, but was known to no man; and not long after the Earth being opened, was discover'd a Pot of Gold: The Seller of the Land claim'd it, in that he would not have sold the Land, had he known that such Wealth had layn therein: The Purchaser on the contrary said, that all was his which he found in the Land that he had bought: The Plea of both seem'd to have some Right in them; neither should I avoid the imputation of Folly, should I command them to share the Gold between them; for such a decision any old Woman would give. Hereunto Apollonius answer'd, That these men are not Philosophers is apparent, in that they contend about Gold. But I suppose you will pass a right sentence, if you thus reckon with your self, that the Gods take an especial care of them who are both Philosophers, and virtuous men; but they regard them in the second place, who are not virtuous, and not as yet to wrong any one; wherefore they grant to the Philosophers, that they may rightly know divine and humane things; but to other good-natured men they afford a sufficient Estate, till at any

time

time for want of Necessaries they should become unjust. Wherefore my opinion is, O King, that the Parties be as it were [2] brought one against another in a Balance, and the Life of each be accurately scanned: for neither do I think that the Gods would have taken away the Death from the one, had he not been a virtuous Fellow; nor on the other side have given to the other even the things hidden under the ground, were he not better than the Seller. Wherefore as the morning that Parties came to plead their Cause, and the Seller was convicted to be a contumacious Fellow, and one that fled the Sacrifices that were to be offered unto the Gods in the Earth; the other appeared to be a virtuous man, and the Gods did bestow the good things upon him. Wherefore the sentence of Apollonius was that the good man went away, as having obtained those things of the Gods. When therefore the Controversie had been decided in this manner, Apollonius coming to the King, said, This is the third day that I have been your Guest, and therefore according to your Law, I must depart from you to-morrow. But the Law reaches you not to yet, said the King, for you was also here as a man of war, because you came after Noon. I rejoyce (answer'd Apollonius) at your Hospitality, in that you seem more subtilly to interpret the Law for my sake. Certainly, said the King, might I break the Law, I would do it for your sake. But tell me this, Apollonius, Have not the Camels whereon you rode brought you as far as from Babylon? Yes, said Apollonius, for we received them from Vardanes. Think you then, said the King, that they are able to carry you further, when they have already gone so far as from Babylon? Hereat Apollonius said no more. Wherefore Damis interrupting him, said to the King, This Man, O King, doth not yet understand our Journey, nor to what People we shall afterwards come, but as if he should find every where such men as you and Vardanes are, he thinks it a short to travel through the Indies, and therefore doth not tell you in what case the Camels are: for they are so ill disposed, that we are forced rather to carry them, than they are, so that we have great need of others: for should they fail in the Deserts of India, we must of necessity abide there, wanting away the Vintages and Wines from the Camels, but there will be none to drive them away from us, and so we must perish. I (said the King) will remedy this, for I will give you others: for I suppose you want; and the Governor now over the River Indus shall send back to Babylon the four Camels that you brought: now I have by Indus Camels that are all white. But will you not also give me a Guide, said Damis? Yes, answer'd the King, and I will give a Camel to the Guide, and Provision for your Journey. I will also write to Iarchas the eldest of the wise men, that he would courteously entertain Apollonius, being a man nothing inferior to himself, together with you also, as Philosophers and Companions of a divine man. Having said thus, he commanded Gold to be given them, with precious Stones, and linen Garments, and a thousand other such things. But Apollonius replyed, that he had Gold enough already, Vardanes having given it privately to our Guide. As for the linen [2] Garments I shall willingly receive them, in that they seem very like to the Garments of the old Athenian Philosophers. Then taking up one of the jewels in his hand, he said, O rare Stone, how opportunely have I lighted on thee, not without the Favour of the Gods: for I suppose, some secret and divine virtue in the Stone. But Damis and his Companions though they took no Gold, yet took plentifully of the precious Stones, as intending to offer them unto the Gods, when they return'd home into their own Country. Now when they had tarried there that other day, (for the King permitted them not to go thence) he giveth them a Letter to Iarchas in these words.

King

King Phraotes to Iarchas his Master, and to the wise men that are with him, sendeth greeting.

A Pollonius being himself a very wise man, but thinking you to be wiser, is coming to you, that he may be acquainted with your Discipline. Send him therefore away from you instructed in whatsoever ye know, as being assured that none of your Learning shall be lost. He is the most eloquent of all men, and hath an excellent Memory. Let him also see the Throne wherein I sat when you Father Iarchas gave to me my Kingdom. Furthermore, his Companions deserve much praise, in that they love such a man: Farewel.

Then departing from Taxilla, and being gone two days Journey, they came to the Place where Porus is reported to have fought with Alexander. And they also say, that they there beheld certain Gates, not erected to shut any Place, but only as a Trophy, and that on them Alexander is set up riding on his Chariot with four Horses, so as he stood at Issus among the Nobles. They further relate, that there were two other Gates, not far distant from one another, whereof on the one standeth the Statue of Alexander, on the other that of Porus, as they met together after the Fight, as I conceive: for Alexander seemeth to embrace, and Porus to do obedience. Afterwards, having passed over the River Hydraotes, and travell'd many Nations, they came to the River Hyphalis. But thirty Furlongs off, before they came to the River, they lighted on certain Altars with such Inscriptions, To Father Ammon, and to Brother Hercules, to Provident Minerva, to Olympian Jupiter, to the Samothracian Cabiri, to the Indian Sol, and to Brother Apollo. They say also, that there was a brazen Pillar in the same Place erected with this Inscription, Alexander here made his Stand. And we suppose that the Altars were Alexander's Work, gracing the Bounds of his Empire: but I conceive that the Pillar was consecrated by the Indians beyond Hyphalis, glorying over Alexander, that he came no further.

Illustrations on Chap. 15.

[1] **T**He Parties be as it were weigh'd: Justice ought to have no regard to Persons; but to state the Case upon its own Merits, without any reflection upon the Parties: and according to our old English Proverb, *Give the Devil his due*: Wherefore Apollonius his Judgement in this Case of the found Treasure, or as our Lawyers call it *Treasure Trove*, was most unjust, I mean upon unjust grounds, although by meer luck he did adjudge it to him whose Right it was: for according to the Parable in the Gospel, and also to right Reason, the man who bought the Field wherein lay the hid Treasure carried it clear, as right owner by his purchase, notwithstanding that he secretly knowing of it conceal'd it from the Seller: which circumstance were perhaps to the Buyer's disadvantage, if the Parties Integrity were to have been taken into consideration. But here Apollonius not minding the absolute transferring of Right, which a Purchase makes, looks only at the Parties, and passes Sentence on his side who seem'd the most devout, as if mens Proprieties in their temporal Estates, were

were grounded upon Godliness, rather than upon a legal Right. This Position that *Dominium fundatur in Gratia*, is more or less own'd by all Religions at this day in the World, excepting only the *Protestants*: *Ex. gr.* to begin with *Mahometism*, although it professes to force no Conscience, yet the pretences of all their Wars are only to enlarge the *Mahometan* Faith. And the Church of *Rome* declares more openly in this Tenet, affirming all States and Princes that are not *Roman Catholicks* to be at the Pope's disposal. In like manner the *Anabaptists* in *Germany* pretending to be those *meek ones who should inherit the Earth*, took Arms, and had undoubtedly proved successful, but that *Charles* the V. and the Duke of *Alva* prorogued the Prophecy to a further day. For as all particular men have each man his private Interest separate from the rest, in so much that most of the greatest Governments, Assemblies, and Conventions of Mankind, notwithstanding all their grave pretences of the publick Good, are nothing but a commerce of private Interests; so has each Religion (excepting only ours) a particular Interest of their own Hierarchy. This perhaps is that which the Apostle calls the *Mystery of Iniquity*; and if mankind could be so clear-sighted as to discern this Mystery of Iniquity, and sever it from the pure Concern of mens Souls, in the worship of God in spirit and truth, then perhaps all such as are neither very malicious nor barbarous, would be of one mind, serving God in simplicity and singleness of heart: But while men are men and not Angels, they will have a main respect to their great *Diana*, and that Interest which the craftiest of them understand well enough, doth through education and long practice so dazzle ordinary Capacities, as they will verily imagine themselves to be in the right, and are by that means intentionally honest.

[2] *As for the linen Garments, I shall, &c.* Though *Apollonius* to save his Reputation with the King refused his Gold, yet he accepted the linen Garments, as being like those of the old *Athenian* Philosophers. He likewise himself and his Followers took plenty of the rare precious Stones, pretending at their return into their Countrey to offer them up to the Gods. Here is plain to be seen, that although Vain-glory and Hypocrisy may sometimes seem to refuse offer'd Riches, yet *Quia nisi mentis inops oblatum respuit aurum*; Do what we can, when the Booty is important, and the Opportunity fair, Nature will be nibbling; and as the Dog that dares not eat the Shoulder of Mutton before him, will now and then give a lick at it; so here to excuse the matter, they wanted not to alledge Curiosity for the Garments, and Devotion for the Jewels: Thus according to the old Proverb, *It is ill Will that will take no Dye*.

The End of the Second Book.

THE
Two First BOOKS,
OF
PHILOSTRATUS.

Concerning the Life of
Apollonius Tyaneus:

Written Originally in GREEK,
And now Published in ENGLISH:

TOGETHER WITH
PHILOLOGICAL NOTES
Upon each CHAPTER.

By CHARLES BLOUNT, Gent.

*Cum omnia in incerto sint, fave tibi,
& crede quod mavis. Senec.*

*non vocibus ullis
Numen eget: dixitq; semel Nascentibus auctor
quicquid scire licet, sterile nec legit arenas,
Ut caneret paucis, meritaq; hoc pulvere verum:
Estq; Dei sedes nisi terra, & Pontus, & aer,
Et Cælum, & virtus, Superos quid querimus ultra?
Jupiter est quodcumq; vides, quocumq; moveris. Luc. Ph. lib. 9.*

L O N D O N,

Printed for NATHANIEL THOMPSON, next Dore to the Sign
of the Cross-Keys in Fetter-Lane, Anno Domini, 1680.

and he brought into the King's presence. But soon after being both together hunting of a Lion, and *Megabyzus* happening to kill the Lion just as the King was going to strike him, the King was so greatly offended thereat, that he commanded *Megabyzus* his Head to be cut off; however, by the intercession of Friends, the King for that time gave him his life, and only banished him; so unmindful are Princes of all past services! when after five years exile, he made Friends with *Artaxerxes*, and was restored again to his Favour, so as to eat at his own Table: but soon after he died, being 76 years of age, whose loss was much lamented by the King, and all others: Nor did the King himself *Artaxerxes Longimanus* long survive him, but departed this life, having reigned, according to *Diodorus*, 40 years; according to *Salpustius Severus*, 41 years; according to *Ctesias*, 42 years: but the most probable opinion is, that he died in the beginning of the 42d. year of his Reign, being the 2d. year of the 89th. Olympiad; A. M. 3582. and 421 ante Nat. Ch. *Ctesias* (in *Excerptis Histor. Persic.*) writes, that *Artaxerxes* had only one legitimate Son by his Wife *Damaspis*, named *Xerxes*; but 17 by Concubines, amongst which the three chief were, *Sogdianus*, *Ochus*, (call'd afterwards *Darius Nothus*) and *Arsites*: whereof *Sogdianus* killing *Xerxes*, and *Sogdianus* himself being put to death by the Army, *Ochus* (or *Darius Nothus*) succeeded his Father *Longimanus* to the Crown. Some write, that *Artaxerxes Longimanus* had one Daughter named *Parysatis*, but this is uncertain.

[5] *The story of Themistocles the Athenian, who sometimes coming out of Greece, convers'd with Artaxerxes, &c.* This *Themistocles* was a person of great eminency amongst the Athenians, who having spent his youth in Luxury and Extravagancy, atoned for the same by the great Virtue of his riper years: for he first fortified that famous Harbour *Piræus*, and afterwards overcame the Persians in a Sea-Engagement at *Salamines*. *Plutarch* (who hath written his Life at large) saith, that none of the Greeks excell'd him, and few equaliz'd him. Now the Story which *Philostratus* here mentions concerning him, is this: That *Themistocles* being falsely accused by the Athenians, for joyning with *Pausanias* in a Conspiracy to assist the Persians against their own Country, was forced to save his Life by flying into Persia, where by *Artaxerxes Longimanus* (the then King) he was honourably receiv'd, and bountifully entertain'd, having three Cities given him, one for Bread, another for Wine, and a third for Victuals; to which some add two more for Cloaths and Linen; and that afterwards he died a natural death at *Magnesia*. However, others write, that *Themistocles* being unable to perform his promise to the King, of conquering Greece, (which by this time had *Cimon*, and many other experienced Captains amongst them) poison'd himself for grief. But of this see more in *Plutarch*, *Cornelius Nepos*, *Thucydides*, and *Valerius Maximus*.

Now for as much as in this Chapter, (and elsewhere in this Book) are written the Lives of some of the Persian and Grecian Monarchs, it may not be improper to give you a compendious Account of the Succession of the four Monarchies, which (although I design for a distinct Treatise hereafter by it self, in a general Body of History, if Life, Health, and Peace, will permit me) may nevertheless at this time prove usefull to such as read the foregoing part of this Chapter. Know then, that History is the Commemoration of things past, with the due Circumstances of Time and Place, in distinct Distances, Intervals, Periods, or Dynasties, by lineal Descents, for the more ready help of Memory and Application. And this (as the learned *Prideaux* observes) may be divided into

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|---------|---|--|
| Either, | { | 1. Ecclesiastical. |
| | | 2. Political. |
| | | 3. Of Successions in States, Countreys, or Families. |
| | | 4. Of Professions, as the Lives of famous men in any Faculty. |
| | | 5. Natural, as that of <i>Pliny</i> , the Lord <i>Bacon's</i> Natural History, &c. |
| | | 6. Various, such as we have from <i>Valerius Maximus</i> , <i>Plutarch</i> , and <i>Ælian</i> . Or |
| | | 7. Vain, Legendary or Fabulous, such as are comprehended under the Name of Romances. |

But of these, the two first being only to my purpose at this time, I shall not trouble you with the other five.

First, For Ecclesiastical History, that insisteth chiefly on Church-matters, and hath precedency before others in respect of its Antiquity, Dignity, and pretended Certainty.

Now

Now that is generally reckoned after this manner,

- Beginning, {
1. From the Creation to the end of the Flood, 1657 years.
 2. From the Flood to the calling of *Abraham*, 367 years.
 3. From the calling of *Abraham* to the *Israelites* departing out of *Egypt*, 430 years.
 4. From the *Egyptians* coming out of *Egypt* to the building of *Salomon's Temple*, 480 years.
 5. From the building *Salomon's Temple* to the erecting of the second Temple by *Zorobabel*, 497 years.
 6. From the building *Zorobabel's* second Temple to the Nativity of our Saviour Christ, 529 years.
 7. From the Nativity of our Saviour to this present time, 1680 years.

Secondly, To Ecclesiastical History thus briefly comprehended, Political in the same method succeeds, treating of Civil Matters in Kingdoms, States, or Commonwealths; and this is, according to prophane Chronology, carried along in these Periods,

- Beginning, {
1. From *Nimrod* (or rather *Belus*) to *Cyrus*.
 2. From *Cyrus* to *Alexander the Great*.
 3. From *Alexander the Great* to *Julius Caesar*; and the fourth Monarchy beginning;
 4. From *Julius Caesar* to *Constantine the Great*, in whom it ended.

For thus Historians have ever divided the Series of prophane Story into these four Empires, called the *Assyrian*, the *Persian*, the *Grecian*, and the *Roman*. As for the first of these, viz. the *Assyrian Monarchy*, it was first begun by *Nimrod*, and destroy'd by *Cyrus*; as for what passed before the beginning of this Empire, we have no other account but in sacred Writ, wherewith since every one either is or ought to be already acquainted, I shall take no further notice of it in this place. We read therefore that after the Division of the Earth, *Nimrod* (the Son of *Chus*, and Nephew of *Cham*) fixed his Seat at *Babel*, and therein first began that Kingdom or Empire, which was call'd by some the *Babylonian*, from *Babel*, the place of the King's Court or Residence; by others the *Chaldaean*, from the Countrey *Chaldaea*, wherein the City *Babylon* was seated; and by others the *Assyrian*, from *Assur*, the Son of *Sem*, who is call'd by prophane Authors, *Ninus*, and whom *Iustin* out of *Trogus* would have to be the first Founder of this Empire, as also the first King that made War upon his Neighbours. *Iustin*, lib. 1. Now as this Monarchy was at first instituted by *Nimrod* or *Belus*, (which from *Julius Africanus* and the best Authors I find to be the same) so was it enlarged by *Ninus* and his Wife *Semiramis*, in whose time it was at the height of glory and grandeur; for afterwards by reason of the effeminacy of its Princes it declined, till by the ruine and fall of that Monster, *Sardanapalus*, (who was *Mars ad opus Veneris*, *Martis ad arma Venus*) the Empire became divided between those two Rebels, *Arbaces* and *Belochus*, in whose Successions it lasted, till by the death of *Belsazzar*, last King of the *Babylonians*, and of *Darius*, last King of the *Medes*, the whole Empire was again united, and so descended upon *Cyrus the Great*, who began the second Empire of the *Medes* and *Persians*. This first Empire began in the year of the World, 1788. it lasted 1646 years, and was subverted or translated into *Persia* in the year of the World, 3434. Now the several Races and Successions of Kings that govern'd this first *Assyrian Monarchy*, are as followeth:

- I.
Familia Beli.
1. *Nimrod*, or *Belus*.
 2. *Ninus*.
 3. His Wife *Semiramis*.
 4. *Ninyas*, or *Ninus the II*.
 5. *Arius*, of whom together with these that follow, there is little known, till we come to *Sardanapalus*.
 6. *Aralius*.
 7. *Balens the I*.
 8. *Armatrises*.

9. *Belochus the I*.
10. *Balens the II*.
11. *Altadas*.
12. *Mamirus*.
13. *Mancalus*.
14. *Sernus*.
15. *Mamelus*.
16. *Sparetus*.
17. *Ascatades*.
18. *Amyntus*.
19. *Belochus the II*.
20. *Belopares*.
21. *Lamprides*.
22. *Sosares*.

23. *Lampares*.
24. *Pannias*.
25. *Sosarmus*.
26. *Mitrens*.
27. *Tautans*.
28. *Tentans*.
29. *Tinas*.
30. *Dercilus*.
31. *Eupales*.
32. *Lausthenes*.
33. *Pyrrhidias*.
34. *Ophrazens*.
35. *Ophragmens*.
36. *Ascrasapen*.

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37. Sar-

37. *Sardanapalus*; after whose death the Empire was divided between *Arbaces* and *Belochus*; *Arbaces* enjoy'd the Government of the *Medes*, and *Belochus* of the *Assyrians*: their Successions were as followeth:

1. *Arbaces*.

2. *Mandaucæ*.

3. *Sofarmus*.

4. *Artycas*.

5. *Arbianes*.

6. *Arseos*, or

Deioces.

7. *Phidortes*.

8. *Cyaxares*. And

9. *Astyages*, the Father of
Darius Medus.

1. *Phut-Belochus*.

2. *Tiglat-Philassar*.

3. *Salmanassar*.

4. *Sennacherib*.

5. *Affar-Haddon*.

6. *Merodach*.

7. *Ben-Merodach*.

8. *Nabopolassar*.

9. *Nabuchodonosor*.

10. *Evil-Merodach*. And

11. *Belsazar*.

For *Astyages* and *Belsazar* gave a period to this first Monarchy, whereof *Cyrus* became sole Monarch.

Now concerning this second Monarchy, some will have it that *Darius Medus*, the Son of *Astyages*, began it, and that *Cyrus* (*Astyages* his Grandson by his Daughter *Mandaucæ*) did enlarge and perfect it, for that (they being both Kings, one of *Media*, and the other of *Persia*) when joyning their Forces together, they overthrew *Belsazar* *Darius*, thereupon annex'd *Babylon* to his part of the Empire. Yet nevertheless the most general and most reasonable opinion is, that *Cyrus* alone was the first Founder of the second Monarchy, because that whilst *Darius* lived, the Empire was divided betwixt *Cyrus* and himself; for as *Xenophon* testifies, *Cyrus* out of his liberality and bounty, permitted *Darius* to possess the Kingdoms of *Media* and *Babylon* during his life, both which, after *Darius*'s death, he united to his own: from which union we may most properly derive the original of the second Monarchy; and by consequence attribute its sole foundation to *Cyrus*. It was call'd the Monarchy of the *Medes* and *Persians*, because the Empire did chiefly consist of those two Kingdoms. The principal Enlargers of this second Monarchy were *Cyrus* the Great, *Darius Hystaspes*, and *Alexander Longimanus*; as for the rest of the Kings that ruled it, they were so tyrannical and vicious, that the Empire suffer'd much under their Governments, till it was totally subverted under the Reign of *Darius Codomannus*, who being overcome by *Alexander* the Great, lost both his Life and Empire; which was immediately thereupon translated into *Greece*, where *Alexander* began the third, and *Græcian* Monarchy from that fall of *Darius Codomannus*. This second Monarchy of the *Medes* and *Persians* lasted (from its beginning under *Cyrus* to its subversion under *Darius*) 228 years: wherein there were two Families possess the Empire; the first was of *Cyrus*; the second of *Darius Hystaspes*; as for the Family of *Cyrus*, it expired in his Son *Cambyse*, who killing his own Brother *Smerdis*, and committing Incest with his Sisters, did afterwards lose his life by a Rebellion of the *Magi*, who, pretending the King's Brother *Smerdis* was not slain, set up a *Pseudo-Smerdis* of their own to reign, which was soon discover'd by his cropt ears, and made away by the Nobles. After which, *Cambyse* having left behind him but only one Daughter *Pantaptes*, and the Empire being left without a Prince to govern, it was agreed on by those seven Noblemen, (*Otanes*, *Intaphernes*, *Gobryas*, *Megabyus*, *Aspathines*, *Hydarnes*, and *Darius*, afterwards call'd *Hystaspes*, who had lately conspired together, and destroy'd both the *Magi* and their *Pseudo-Smerdis*) that from amongst themselves a new King should be elected after this manner: viz. that each of them riding the next morning into the Suburbs, he whose Horse first neigh'd should obtain the Empire; which thereupon (as I have shew'd elsewhere) fell to *Darius Hystaspes*, by the cunning of his Groom *Oebanes*, who giving his Master's Horse a Maid in the same place over-night, the Horse immediately fell a neighing so soon as he came thither again the next morning: and so won his Master *Darius* the Kingdom; whose Family was the second and last Race of Kings that govern'd this second Monarchy of the *Medes* and *Persians*, as appears in this Line of their Succession:

I.

Familia Prima.

1. *Cyrus* the Great.
2. *Cambyfes.*

II.

Familia Secunda.

3. *Darius Hystafpes.*
4. *Xerxes.*

5. *Artaxerxes Longimanus.*6. *Darius Nothus.*7. *Artaxerxes Mnemon.*8. *Artaxerxes Ochus.*9. *Arfames.* And

10. *Darius Codomannus*; who was the last of the *Persian* Monarchs, and in whose death the second Monarchy was extinct: for *Alexander* the Great robbing him both of his Life and Empire, did thereupon begin the third great Monarchy in *Greece*.

As for the third Empire or Monarchy, which immediately took its rise from the fall of the second, it is called the *Grecian* or *Macedonian* Monarchy, from its first Founder *Alexander* the Great, who was of *Macedon*, and a *Grecian* born: for he having overcome *Darius*, the last King of the *Persians*, first establish'd this third Monarchy of *Greece*, in the year of the World, 3642. *ante Christi Nat.* 329. This Dominion of *Alexander's* excell'd all others that had been before; for that having annex'd the Kingdoms of *Media* and *Persia* to his own Empire of *Greece*, he in the space of twelve years rendred himself almost Master of the whole Universe. But this third and *Grecian* Monarchy lasted not long in this united flourishing condition; for *Alexander* dying without Sons, and leaving his Dominions, to the worthiest, occasion'd many Competitors, every one in his own esteem claiming a share, till after many sharp Contests amongst them, four of the most eminent shared the Empire between themselves, dividing it into four Dynasties or Kingdoms, *viz.* the Kingdom of *Macedon*, the Kingdom of *Asia Minor*, the Kingdom of *Syria*, and the Kingdom of *Egypt*: all which were in process of time reduced to the *Roman* Yoke. 1. *Asia Minor* was conquer'd by the *Romans*, when *Antiochus* the Great was vanquish'd by *L. Scipio* the Proconsul; who for that Victory was ever after call'd *Asiaticus*: *Justin*, lib. 31. and *Livy*, lib. 37. 2. The *Romans* subdued *Macedon*, when *Paulus Aemilius* the *Roman* Consul took *Perseus* (the last King of *Macedonia*) Prisoner, which was *A. M.* 3803. and about 156 years after the death of *Alexander* the Great. 3. The *Romans* conquer'd *Syria*, when *Tigranes* was defeated by *Pompey*, which was 260 years after the death of *Alexander*. *M. Justin*, *Plutarch*, *Livy*. 4. and lastly, *Augustus Caesar* added the Kingdom of *Egypt* to the *Roman* Empire, upon his Victory over *Anthony* and *Cleopatra*, reducing it into the form of a Province, which happen'd 294 years after *Alexander's* death. *Plutarch in Anton. Polem. lib. 3. ch. 8.* So as this *Grecian* Monarchy lasted compleatly 300 years; that is to say, from the death of *Alexander* the Great, to the death of *Cleopatra*, 294 years, as *Ptolemy* writes; whereunto if 6 more are added for the Reign of *Alexander*, from the death of *Darius Codomannus*, to his own death, it will amount to the just and full time of 300 years. *Arrianus*, *Diodorus*. Now for the Succession of those several Kings that possess'd the four Divisions of this third *Grecian* Monarchy, they were as followeth:

I.

Over the whole *Grecian* Monarchy, reign'd *Alexander M.* 6 years, beginning his Reign, *A. M.* 3642.

II.

Over the Monarchy as it was divided, reign'd four several Kings; the *Macedonian*, *Asiatick*, *Syrian*, and *Egyptian*.

I.

The Kings of *Macedon* were,

1. *Aridaus*, the Brother of *Alexander M.*

2. *Cassander*, the Son of *Antipater*.3. *Philippus*, the Son of *Cassander*.4. *Antipater* and *Alexander*, both Sons of *Cassander*.5. *Demetrius Poliorcetes*, Son of *Antigonus*, King of *Asia*.6. *Pyrrhus*, King of *Epirus*.7. *Lysimachus* of *Thrace*, *Alexander's* Officer that kill'd the Lion.8. *Ptolemaeus Cerannus*, Son of *Ptolemaeus Lagus*.9. *Meleager*, one of *Alexander's* old Officers.10. *Antipater* the II.

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II. So-

11. *Sosthenes*:
12. *Antigonus Gonatas*, Son of *Demetrius Poliorcetes*.
13. *Demetrius*, the second Son of *Antigonus*.
14. *Antigonus* the second, surnamed *Dofon*.
15. *Philippus* (Son of *Demetrius* the 11th) was overcome by the Romans.
16. *Perseus*, the last King of *Macedon*; who being overcome by *Paulus Aemilius*, the Roman Consul, was imprison'd during life: by which means, the Kingdom of *Macedon* coming under the Roman Jurisdiction, they were nevertheless permitted to enjoy their freedom, till being betray'd into a Rebellion by a counterfeit *Philip*, their Commander, the Romans upon that reduced them into a Province. And this was the end of that one part of the third and Grecian Monarchy call'd *Macedonia*, A. M. 3803.

II.

The Kings of *Asia Minor* were,

1. *Antigonus*, *Philip* of *Macedon*'s Natural Son.
2. *Demetrius Poliorcetes*, who was expell'd this Kingdom by his Son-in-law *Seleucus Nicanor*, after which, this *Asia Minor* was annex'd to the Kingdom of *Syria*, A. M. 3683.

III.

The Kings of *Syria* were,

1. *Seleucus Nicanor*.
2. *Antiochus Soter*, the Son of *Seleucus Nicanor*.
3. *Antiochus* the second, surnamed *Theos*.
4. *Seleucus Callinichus*, the Son of *Theos*.
5. *Seleucus Ceraunus*, the Son of *Callinichus*.
6. *Antiochus Magnus*, the Brother of *Ceraunus*.
7. *Seleucus Philopater*, or *Soter*, the Son of *Antiochus M*.
8. *Antiochus Epiphanes*, the Brother of *Seleucus Epiphanes*.
9. *Antiochus Eupator*, the Son of *Antiochus Epiphanes*.

10. *Demetrius Soter*.
11. *Alexander Bala*, or *Veles*.
12. *Demetrius Nicanor*, the Son of *Demetrius Soter*.
13. *Antiochus Enthens*.
14. *Tryphon*.
15. *Antiochus Sidetes*, alias *Soter*, the Son of *Demetrius Nicanor*.
16. *Demetrius* 11. *Nicanor* redux.
17. *Alexander Zebenna*.
18. *Antiochus Grypus*, the Son of *Demetrius*.
19. *Antiochus Cyzicenus*, *Seleucus* the 5th. *Antiochus Eusebes*, *Philippus*, and *Demetrius*, were all the Sons of *Grypus*, who being at variance amongst themselves, became a prey to *Tigranes* of *Parthia*.
20. *Tigranes* himself was soon after subdued likewise by *Pompey*, and *Syria* made a Province by the Romans, A. M. 3890.

IV.

The Kings of *Egypt* were,

1. *Ptolemaeus Lagus*, *Philip* of *Macedon*'s Natural Son.
2. *Ptol. Philadelphus*, that married his own Sister *Arfinoe*.
3. *Ptol. Evargetes*.
4. *Ptol. Philopator*.
5. *Ptol. Epiphanes*.
6. *Ptol. Philometor*.
7. *Ptol. Physcon*.
8. *Ptol. Lathurnus*, or *Lamyrus*.
9. *Ptol. Alexander*.
10. *Ptol. Lathurnus*, recall'd again from Banishment.
11. *Ptol. Auletes*.
12. *Ptol. Dionysius*.
13. *Cleopatra* (the Daughter of *Ptol. Auletes*) was at first the beloved Mistress of *Julius Caesar*, and afterwards of *Mark Anthony*, whose overthrow at *Actium* broke her heart, so that she voluntarily threw away her own life with the biting of an Asp; after which *Egypt* was reduced into a Roman Province, whereby the third Monarchy did totally expire.

Wherefore the Roman Power having in this manner swallow'd up the four several Divisions of the third Monarchy, the fourth Monarchy must by consequence take its beginning at *Rome*; and so we find it: for *Julius Caesar* is reckon'd to be the first Founder of this fourth Empire, which derives its Name of *Roman* from the City of *Rome* it self: *Plutarch* speaking of the greatness of this Empire saith, *Romanum imperium velut Anchora fuit fluctuanti Mundo*. The City of *Rome* was call'd the Head of the World, and the Romans the Lords of the Universe.

*Terrarum Dea, gentiumque Roma,
Cui par est nihil, & nihil secundum.* Mart.

Alfo Propertius :

*Omnia Romane cedant miracula terra ;
Natura hic posuit, quicquid ubiq; fuit.*

Again Ovid :

*Gentibus est aliis Tellus data limite certo,
Romana spatium est urbis & orbis idem.* Lib. 2. Fast:

Likewise Petronius Arbi.

*Orbem jam totum victor Romanus habebat,
Qua mare, qua terre, qua sidus currit utrumq;*

This Roman Empire is divided into several Periods: whereof the first (which comprehends all the Heathen Emperors, and lasts about 355 years) is reckon'd from *Julius Caesar* to *Constantine the Great*; the second from *Constantine the Great* to *Justinian*; the third from *Justinian* to *Charles the Great*; and the fourth from *Charles the Great* down to our present Times, therein containing the Government of the Western Franks. But for as much as *Philostratus* lived long before any of these late Periods, so that I can have no occasion to mention any part of their History, I shall therefore at this time descend no lower than the first Period of this fourth Monarchy, which begins with *Julius Caesar*, and ends in *Constantinus Chlornus*, the Father of *Constantine the Great*, and so conclude: The Succession of this Empire was thus :

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|---------------------------------------|---------------------------------------|---|
| 1. <i>Caius Julius Caesar.</i> | 17. <i>M. Aur. Antoninus</i> | 30. <i>Philippus Arabs,</i> |
| 2. <i>Octavianus Caesar Augustus.</i> | <i>Philosop.</i> | <i>and his Son.</i> |
| 3. <i>Cl. Tiberius Nero.</i> | 18. <i>Aurelius Commodus.</i> | 31. <i>Decius, and his Son.</i> |
| 4. <i>Cajus Caligula.</i> | 19. <i>P. Aelius Pertinax.</i> | 32. <i>Trebonianus Gallus.</i> |
| 5. <i>Claudius Tiberius Drusus.</i> | 20. <i>Didius Julianus.</i> | 33. <i>P. Licinius Valerianus:</i> |
| 6. <i>Cl. Domitius Nero.</i> | 21. <i>Septimius Severus.</i> | 34. <i>P. Licinius Gallienus.</i> |
| 7. <i>Sergius Galba.</i> | 22. <i>Antoninus Bassianus</i> | 35. <i>Claudius:</i> |
| 8. <i>Salvius Otho.</i> | <i>Caracalla.</i> | 36. <i>Valerius Aurelianus.</i> |
| 9. <i>Anlus Vitellius.</i> | 23. <i>Opilius Macrinus:</i> | 37. <i>M. Claudius Tacitus</i> |
| 10. <i>Flavius Vespasianus.</i> | 24. <i>Heliogabalus.</i> | 38. <i>M. Aurelius Probus.</i> |
| 11. <i>Titus Vespasianus.</i> | 25. <i>Aur. Alexand. Severus.</i> | 39. <i>M. Aurel. Carus:</i> |
| 12. <i>Fl. Domitianus.</i> | 26. <i>Maximinus Thrax.</i> | 40. <i>Valerius Diocletianus, and</i> |
| 13. <i>Nerva Cocceius.</i> | 27. <i>Gordianus, Father and Son.</i> | 41. <i>Constantinus Chlornus,</i> |
| 14. <i>Vlpianus Traianus.</i> | 28. <i>Pupienus and Balbinus.</i> | <i>the Father of Constantine the Great:</i> |
| 15. <i>Aelius Hadrianus.</i> | 29. <i>Gordianus the third.</i> | |
| 16. <i>Antoninus Pius.</i> | | |

This compendious Scheme of History is what I some years since compos'd for my own private use, as an assistant to my bad memory, and whereby I have found no small benefit in my reading ancient Story; for without some such general knowledge of the Succession as well of Empires as Kings at first obtain'd, a man will find himself at a great loss when he reads any one Prince's Life, which generally relates to former Occurrences, whereof he is ignorant; as also not so well able to digest and remember what he then reads. To be first well acquainted with the Rise, Progress, Declension, and final Subversion of an Empire, is above all things the greatest help to him that shall afterwards read the Lives of its several Princes; he that knows how the first *Assyrian* Monarchy was founded by *Nimrod*, enlarged by *Ninus* and *Semiramis*, divided upon the death of *Sardanapalus*, and destroy'd by *Cyrus*, may afterwards launch with pleasure and confidence into the Chronicles of that first Monarchy. He that understands how *Cyrus* by the defeat of *Belshazzar*, and by his Uncle *Darius Medus's* death, possess'd himself of the whole *Assyrian* and *Babylonian* Monarchy, and translating the same into *Persia*, did there begin the second Monarchy; how *Cyrus's* Family extinguishing in his Son *Cambyzes*, *Darius Hystaspes* won the Empire by his Horse's neighing; and how it continued in his Family, till by *Darius Codomannus's* Luxury, this second Monarchy was subverted and translated into Greece by *Alexander the Great*, shall very easily acquaint himself with all other parts of the

the *Persian* Story. Also he that is at first acquainted with the beginning of this third *Grecian* Monarchy, by *Alexander* the Great his Victory over *Darius*, with the division of the same by his death into four several Kingdoms, and how each of those four Kingdoms were afterwards subdued by the *Romans*, will be able the more easily to inform himself not only of the several Decays and final Ruine of the third Empire, but likewise of the many Advances which the *Romans* made to the fourth, till at last it began under *Julius Caesar*, and extended its first Period to *Constantine* the Great. So that nothing is a greater help to an Historian, than a right understanding of the several Descents and Falls of one Monarchy into another, which method being so useful, brief, and new, I hope may not prove less beneficial to others than to my self. Yet nevertheless, since I design this but as an assistance to their reading the Histories at large, those who are so minded may please for the first *Assyrian* Monarchy, besides the Scriptures, to peruse *Josephus*, *Diodorus Siculus*, and *Justin*, the Epitomizer of *Trogus*; other ancient Authors there were who treated of those Times, as *Ctesias*, *Berosus*, and *Megasthenes*, whereof we have now only some few fragments remaining in *Phorinus* and *Josephus*; unless you will give credit to that counterfeit Monk *Annius Viterbiensis*, who hath imposed upon the World his own Impostures under the Names of *Berosus*, *Ctesias*, *Megasthenes*, and other ancient Writers. For the second Monarchy which was called the *Persian*, they may read *Herodotus*, wherein he that distinguishes between what he delivers of his own knowledge, and what from the report of others, shall not be deceiv'd: let them also read *Thucydides*, who faithfully delivers an Account of the *Peloponesian* War, which happen'd in his own Time: neither must that great Captain, Philosopher, and Historian, *Xenophon*, be omitted, notwithstanding his History of *Cyrus* seems rather to be a political Romance, and Character of what a Prince should be, than the true History of what *Cyrus* really was: also *Plutarch*, *Diodorus*, and *Justin*, must be again inspected for this second Monarchy. Now for the third and *Grecian* Monarchy, *Arianus Nicomediensis* and *Quintus Curtius* must be perused, as treating altogether of the Deeds of *Alexander*; also *Plutarch*, *Justin*, *Polybius*, and *Diodorus*, who treat of *Alexander's* Successors. Lastly, For the well understanding of the fourth Monarchy, which was call'd the *Roman*, and began under *Julius Caesar*, must be read, *Caesar's* Commentaries, *Dionysius Halicarnassensis*, *Titus Livy*, *Valerius Maximus*, *Plutarchus*, *Cornelius Tacitus*, *Plinius secundus*, *Suetonius*, *Appian*, *Lucius Florus*, *Herodian*, *Dion-Cassius*, *Julius Capitolinus*, *Aelius Lampridius*, *Flavius Vopiscus*, *Aelius Spartianus*, *Vulcatius Gallicanus*, and *Ammianus Marcellinus*; not to mention such Authors or Ecclesiastical Writers, who either wrote after *Constantine*, or intermix'd sacred and prophane Story together. Now of each of these four Monarchies, we have many eminent modern Authors treat; such as the learned and venerable Primate *Usher* his Annals, famous for Chronology; that martial and ingenious Knight Sir *Walter Rawleigh*, eminent for his critical Learning, wherein notwithstanding he is too prolix; the industrious and learned Dr. *Hoel*, more famous for his Method than Style; and the learned *Prideaux*, whose Introduction to History hath not a little benefited the Youth of this *English* Nation. But when all is done, 'tis most safe and satisfactory to go to the Fountain-head, and search the ancient Authors themselves: for,

Dulcius ex ipso fonte bibuntur Aqua. Horat:

CHAP. XX.

Apollonius as he was brought to the King, discours'd concerning the Wife of a certain Pamphylian, who was acquainted with Sappho, to the end he might not seem to admire the King's Bravery: afterwards being come into the King's Presence, he had a large Conference with him, and how the King admired him.

THereupon Apollonius made his entrance, being attended with a numerous Train: for they thought to [1] gratifie the King by so doing, in that they perceiv'd him to be delighted with the Arrival of Apollonius; who being come into the Palace, did not so much as cast an eye upon those things which were admired by others, but passed by them unconcern'd, as if he were travelling; and calling Damis, said unto him, You asked me of late what was the Name of that [2] Pamphylian's Wife which is said to be acquainted with [3] Sappho, and to have composed those Hymns which are at this day sung in honour of [4] Diana Pergæa, after the [5] Æolian and Pamphylian manner. I ask'd you indeed, (said Damis) but you told me not her Name. I did not, (reply'd Apollonius) but only declared to you the measure of the Verses, with their Names, and how the Æolian in their highest pitch and propriety differ from the Pamphylian: Afterwards we turn'd our Discourse to some other thing, and you no more ask'd me concerning the Womans Name: wherefore now know, that her Name is Demophyla, and she had like her, Virgins to her Scholars, and composed Poems, partly of Love, and partly of the Praises of Diana, in imitation of her, and taken out of the Poems of Sappho. Wherefore how far he was from admiring a King and his Grandeur, he made appear by this, in that he vouchsafed not so much as to cast an eye on them, but all the way discours'd of other things. The King seeing him come, (for the Court of the Temple was somewhat large) spake to his Attendants, as if he knew the man, and when he drew near, cried out with a loud voice, This is Apollonius, whom my Brother Megabates said he saw at Antioch, honour'd and admired by all good men; for he then describ'd him to be such an one, as the person I now see. Apollonius coming to the King, and saluting him, the King spake to him in Greek, and bade him sacrifice unto the Gods with him, for he was then about to offer a choice [6] Nisæan Horse to the Sun, having adorn'd him as if he was to be led in pomp. Whereupon Apollonius answer'd, Do you (O King) sacrifice after your manner, and give me leave to sacrifice after mine. Having thus spoken, he took Frankincense, and said, O Sun, conduſt me so far as it seemeth good to me and thee! and let me know vertuous men! but as for the wicked, let me neither know them, nor they me! When he had spoken thus, he threw the Frankincense into the fire, and then beholding how the smoak ascended, what turnings it made, and with how many heads it lifted up it self, and how high; also touching the fire, and observing it appear'd of a good Omen, he said to the King, Do you now sacrifice according to the custom of your Countrey, for I have observ'd the fashion that we have. Thereupon he withdrew himself from the Sacrifice, that he might have nothing to do with bland. After the Sacrifice was ended, he return'd to the King again, saying, O King, Are you acquainted with all the Greek

Greek Tongue, or only with some little thereof, to the end you may more freely converse, and not seem unpleasing, if any Grecian come hither? I understand the whole Language (said he) as well as my Mother-Tongue, wherefore speak what you please, for that is the reason why you ask. It is so indeed, reply'd Apollonius, therefore hearken to what I shall say! The intention of my Journey is to visit the Indians, but I was unwilling to pass by you, hearing you to be such a man, as I now apparently perceive you are; and desiring to understand the Wisdom which the Magicians amongst you do profess, as namely, whether they be skill'd in divine matters, as report goeth of them. As for me, I am addicted to the Wisdom of [7] Pythagoras the Samian, who taught me in this manner to worship the Gods, and to understand from them both the things that are seen, and those that are not seen, also to talk with the Gods, and cloathe myself with this fleece of the Earth, which was not shorn from the Sheep's back, but springeth up purely from the pure, being a gift of Water and Earth, even made of linen. Likewise the length of my Hair was taken up from Pythagoras, as also my abstinence from living Creatures comes to me from his Wisdom. Wherefore you must not expect that in Drinking and Revelling I should be a companion to you or any other. As for doubtful and intricate matters, I can resolve them; for I do not only know, but also foreknow the things that are to be done: This is the Discourse that Damis said he had with the King, and Apollonius himself hath written an Epistle of the same, as he also digested many of his other Discourses into Epistles.

Illustrations on Chap. 20.

[1] **F**OR they thought to gratify the King by so doing, &c. This may justly give us occasion to reflect on the servile and obsequious Flatteries of Courtiers towards their Prince. *Titus Livy* well observes, that the speech of men educated in Courts is ever full of vain ostentation and flattery; every man indifferently extolling the King beyond all the bounds of modesty and reason. *Quicquid calcaverit hic, Rosa fiat.* If a Prince knows but the four corners of the Winds, (whereof no mean Subject is ignorant) yet how greatly is this virtue extoll'd in him, for being so Weather-wise? If he understands but how to steer a small Barge or Cock-boat in a calm River, (wherein many thousand Tar-pawlines exceed him) yet how greatly do they magnifie his wonderful skill in Navigation? If he knows but when a Fiddle is out of tune by its squeaking, they presently cry him up for a Musician; if he can ride a Horse but a foot pace, for an expert Horseman; and if he can distinguish between a Sign-post, and some famous *Italian* piece drawn by an eminent Master, for his great knowledge in Painting. Thus are they abused by the servile Wretches about them, and never suffer'd to come to the knowledge of truth. What the King loves, they love; and what the King does, they do, be it never so mean and base. All *Alexander's* Followers carried their Heads sideling, as he did; and those that flatter'd *Dionysius*, run their Heads against Posts, and tumbled over Chairs, to be thought as purblind as their Master. For the same Reason *Montaign* writes, that he hath seen Deafness affected in the Court of *France*. And because the King hated his Wife, *Plutarch* saith, the Courtiers (in his time) sued out a Divorce from theirs, although they loved them never so well. *Mithridates* pretending to skill in Physick, his Flatterers came about him to have their Members incized and cauterized by him, well knowing that when a Prince sets up for Doctor, you cannot oblige him more than in becoming his Patient. *Favorinus* the Philosopher being in a Dispute with the Emperor *Adrian* about the interpretation of some word, yielded the victory to the Emperor, and being ask'd why he did so, reply'd, Would you not have him who hath the absolute Command over thirty Legions to be wiser than I? *Asinius Pollio* refused to answer those Verses which *Augustus* had written against him, because (said he) it is no wisdom to contend in writing with him who may proscribe. And they had reason so to do; for *Dionysius* not being able to equal *Philoxenus* in Poetry, or *Plato* in

in Discourse, condemn'd the one to the Stone-quarry, and sent the other to be sold as a Slave in the Isle of *Agina*. Nevertheless the good and the bad King are serv'd both alike; he that is hated, and he that is beloved, are both equally courted by those about them; they wait upon him as the Crows do upon a dying Horse, not out of love to him, but to themselves. This made *Julian* the Emperor (when commended by his Courtiers for his justice) say, *He should soon grow proud of those praises, if they came from men that durst speak otherwise*. The Flatterers of *Alexander* the Great made him believe that he was the Son of *Jupiter*; but being one day much hurt, and seeing the blood gush out at his wounds, he ask'd them what they thought of that, whether the blood was not of a lively red colour, and meerly humane? Also *Hermodorus* the Poet calling *Antigonus* the Son of *Phabus* in one of his Poems, *Antigonus* very wisely reply'd, *My Friend, He that emptieth my Close-stool, knoweth it to be otherwise*. *Seneca* makes this one of the greatest Blessings of Royalty, that Subjects are forced to bear with, and to commend even the very extravagancies of their Prince.

——— *Maximum hoc regni bonum est,
Quod facta domini cogitur populus sui
Quam ferre, tam laudare.* ——— *Thyest.* Act 2. Scen. 1.

If a Prince be as effeminate as *Sardanapalus* himself, his Courtiers shall intulge him in his Lufts, and be more ambitious of *Cleopatra's* favour, more proud of a smile from her, than of the greatest honour in the World. This made an ingenious Author observe, that a Courtier's Face as well as his Cloaths must ever be in the fashion, for that he amongst them who cannot upon all occasions shift his Countenance, will not in time be able to shift his Linen. When *Sempranius* so basely kill'd *Pompey* on the *Egyptian* shore, it was only to curry favour with *Cesar*, and had *Cesar* himself been in the like adversity, they could have done the same for him. There is nothing so treacherous and base which to gratifie their Prince they will not undertake, even to the ruine both of King and Kingdom. If he be inclin'd to Tyranny, they shall promote it, by advising to a standing Army, to oppress the people with illegal Exactions, and to govern without Law: and if he be addicted to Women, they presently turn his Pimps. Now he that most eases the Prince of Care and Business, or she that contributes most to his pleasures, are always his chiefeft Favourites, and these (though the greatest grievances of the Subject) are idolized by the inferior hangers on; for every young Courtier is like a Hop, that must have a Pole to support him; and therefore in the fall of one great Favourite, several others perish. Now as 'tis said of the Whale, that she is steer'd in her course through the guidance of a far smaller Fish, so fares it with too many Princes, who hearing less truth than any one sort of men, are in their weightiest affairs guided by no higher Dictates, than those of a perfidious Mistress or Favourite.

[2] *Pamphylia*, a Countrey in *Asia the Less*, on the East-side of *Cilicia*, by the Mountain *Taurus*. *Sit. Clim.* 5.

[3] *Sappho*, the famous *Lesbian* Poetess. Concerning her Father, Authors vary who he was: some say *Scammon Dronymus*, others *Simon*, others *Ennonimus*, or *Eumenes*, others *Eregius*, or *Encrytus*, others *Semas*, others *Camonus*, and others *Etarcus*; however they all agree that *Cleis* was her Mother. She had three Brothers, viz. *Larycus*, *Eurygus*, and *Cheraxus*, whereof *Larycus* was her Favourite and beloved, for she hated *Cheraxus* so much as to write several invective Poems against him. She was married to a wealthy man named *Cercola*, or as others call him, *Cercylla*, by whom she had one only Daughter called *Cleis*, after her Grandmothers Name. Afterwards becoming a Widow, some (who make her to be very lascivious) say, she fell in Love with *Phaon*, who being gone into *Sicily*, and she being jealous of him in his absence, fell into such a rage and passion, that she cast her self headlong from the top of a Rock into the Sea; *A. M.* 4684, and before Christ, 515 years, according to *Monsieur Thevet*, who makes her contemporary with *Xenophanes* the Philosopher, with *Theogonus* and *Pindar* the Grecian Poets, and with *Lucretia* the Roman Matron. But *Vossius* (*de Poet. Grec.*) saith, some think that she lived in the time of *Archilochus* and *Hipponax*, or rather in the 42d. Olympiad. Of her passionate Love *Fits* speaks *Plutarch* (*de Amore*) wherein he saith, she lost her Voice, became speechless, pale and wan, fell into cold sweats, tremblings and shakings,

her Brains turn'd round, being surprized with a dizziness, fainting and swooning Fits, whenever her Love came in her sight; which he proves out of a Copy of Verses of *Sappho's* own writing; nevertheless Monsieur *Thevet* (Cosmographer to *Henry* the third of *France*) stands up in vindication of her Chastity, and imputes these Crimes to another Lesbian Poetress of the same Name; however the *Latines* do commend but one, who is by *Gyraldus* stiled *Mascula*, whether for her Lusts, or for her manly Studies, I know not; which Epithet is likewise given her by *Horace*, *Temperat Archilochi mascula pede mascula Sappho*. She is also called *Pulchra*, à *Carminum Pulchritudine*: and in the *Greek Anthology* they characterize her the sweet *Pierian Bee*. Those who mention two famous Poetresses of this Name, say, that one invented a kind of Verse, which after her own Name was called the *Sapphick*, consisting of a *Trochee*, *Spondee*, *Dactyle*, and two *Trochees*, as *Sedibus gaudens variis dolisq;* and having at the end of every three Verses an *Adonic*, which consists of a *Dactyle* and a *Spondee*, as *Diva dolore*. Now the other *Sappho*, who (if there were two, which is difficult to be decided, the History of each being so confounded) was the person which *Apollonius* here means, and is said by *Suidas* to have wrote several Epigrams, Elegies, Iambicks, and nine Books of *Lyrick* Verses, whereof she is said to be the first Inventress: these *Lyrick* Verses or Songs compos'd to the Harp are so call'd from *Lyra* the Harp, the original of which Instrument both *Athenaus* and *Stobaeus* attribute to her. The ingenious and learned Monsieur *Rapin* (in his Reflections on *Aristotle's* Poetic) saith, that *Demetrius* and *Longinus* have great reason to boast so highly, in their Works of the admirable Genius of this *Lyrick* Poetress; for that, in those fragments which are left of her, are found some strokes of delicacy, the most fine and most passionate in the World: whatsoever was extant of her composition, is printed in *Greek* and *Latin* by *Henry Stephens*. That this *Sappho* had many Disciples, is mention'd here by *Philostratus*, and named by *Suidas*, who calls them *Anagora Milesia*, *Gongyla Colophonia*, and *Eunica Salaminia*. Now besides *Sappho*, we read of many others of that Sex famous for Learning, as *Demophila* the *Pamphylian's* Wife whom *Apollonius* here mentions; *Proba* the *Roman* Consul's Wife, who (A. D. 424.) wrote in Heroick Verse the Contents of the Old and New Testament, so far as the descending of the Holy Ghost; *Corinna*, who was *Ovid's* Beloved; *Elpia*, the Wife of *Boetius*; *Polla*, Wife to *Lucan* the Poet, who often help'd her Husband in the composition of his *Pharsalia*; *Lesbia*, Mistress to *Catullus*; *Cornificia*, the *Roman* Poetess; *Thesbia*, the Compositress of Epigrams; and the other famous Poetess *Corinna*, who five times vanquish'd *Pindar* in the Poetical Art, wherein he had challenged her to contend in the City of *Thebes*; neither must we here omit the late ingenious Mrs. *Phillips*, our English *Sappho*.

[4] *Diana Pergæa*. *Perge* or *Perga* is a Town of *Pamphylia*, 8 miles distant (Westward) from the City of *Attalia*; in this *Perga* was a Temple consecrated to *Diana*, whereof *Cicero* speaks, *Verr. 3*. Now from hence was *Diana* call'd *Pergæa*, as saith *Mela*; or *Pergasia*, as *Stephanus* hath it; also *Dionysius*, verse 854.

Ἄλλα δ' ἔχουσιν Παμφυλίδες εἰς πόλιν
Καρυῶν, Πέργην τὴν καὶ ὑπερέσται φασίησιν.

[5] *Hymns sung after the Æolian and Pamphylian manner*. *Plutarch* (in his Discourse of Musick) and *Glarean* (in his 2d. Book, and 10th Ch. of his *Dodecacord*) tell us, that the Ancients distinguish'd their Musick into four Moods, deriving them from sundry Countreys, for whose particular Genius they seem to have been at first contrived: Of these, the three first were named the *Phrygian*, the *Lydian*, and the *Doric*; which, according to the opinion of *Polimestres*, and *Saccadas*, a Native of *Argos*, are said to be of greatest Antiquity: Now to these three former *Sappho* the *Lesbian* added a fourth, term'd the *Myxolydian*, thereby compleating the number of the four Tetrachords: she called it the *Myxolydian*, because it was intermixed with the *Lydian*: nevertheless, of this some make *Tersander*, others *Pythocles* the Piper, and others *Lamprocles*, the Inventer: Others there be who to these four have added three more, which they term Collateral, as the *Hypodorian*, *Hypolydian*, and *Hypophrygian*; to the end there might be seven corresponding to the number of Planets: and to all these *Ptolomy* adds an eighth, call'd the *Hypermyxolydian*, being sharper and shriller than any of the rest. But *Lucius Apuleius* (in his *Florida*, lib. 1.) names only five, viz. the simple *Ionian*, the various *Æolian*, the complain-

ing *Lydian*, the warlike *Phrygian*, and the Religious *Dorick*: *Marcian*, according to the Tradition of *Aristoxenus*, numbers five principal Moods, and ten Collateral. Now this whole Structure or Fabrick they call *Encyclopedie*, or the Sphere of Sciences, saith *Agrippa*; as if Musick did comprehend all Sciences, seeing, as *Plato* observes in his first Book of Laws, that Musick cannot be understood without the knowledge of all the other Sciences. Amongst the four first and most ancient Moods, they approved not of the *Phrygian*, for that it distracts and ravishes the Mind; wherefore *Porphyrus* gave it the Name of Barbarous, as exciting men to fury and battel; others gave it the Appellation of *Bacchick*, furious and turbulent; which being generally used in *Anapesticks*, were those Charms that formerly incited the *Lacedemonians* and *Cretans* to War: The *Lydian* Mood *Plato* refuses as too sharp and shrill, coming short of the modesty of the *Dorian*; being most agreeable to mirth and jollity: this made the *Lydians*, a merry and jocund people, to be very much affected with that sort of Musick. The *Dorick* Mood, being more grave and solemn, was most agreeable to the serious Affections of the Mind, and in great esteem amongst the *Cretans*, *Lacedemonians*, and *Arcadians*: we read that *Agamemnon* being to go to the *Trojan* War, left behind him at home a *Dorick* Musician, to the end he might by his grave Spondaick Songs preserve the Chastity of his Wife *Clytemnestra*; in so much that *Egythus* could not obtain his desires of her, until he had murder'd the said Musician. Lastly, As for the *Myxolydian* Mood invented by *Sappho*, it was only fit for Tragedies, to move pity and compassion. *Agrippa de Vanit. Scien.* Our modern Scale of Musick compared with that of the ancient *Greeks* is thus:

Nete hypaton.

Paranete hyperboleon.

Trite hyperboleon.

Nete diezeugmenon.

Paranete diezeugmenon.

Trite diezeugmenon.

Paramese.

Mese.

Lycanos meson.

Parhypate meson.

Hypate meson.

Lichanos hypaton.

Parhypate hypaton.

Hypate hypaton.

Proslambanomenē.

A, la, mi, re.

G, sol, re, ut.

F, fa, ut.

E, la, mi.

D, la, sol, re.

C, sol, fa, ut.

B, fa, b, mi.

A, la, mi, re.

G, sol, re, ut.

F, fa, ut.

E, la, mi.

D, sol, re.

C, fa, ut.

B, mi.

A, re.

Let them that would read more upon this Subject, inspect *Glarean*, lib. 2. *Zacelin*, *Apuleius*, and *Plutarch*. As for Musick in general, *Pliny* saith, it was invented by *Amphion*, the Son of *Jupiter* and *Antiope*; the *Greeks* ascribe it to *Dionysus*; *Eusebius* to *Zephus* and *Amphion*; *Solinus* to the *Cretans*; and *Polybius* to the *Arcadians*. As for the particular kinds of Musick, some ascribe the invention of the Harp to *Mercury*, others to *Amphion*, and others to *Apollo*; the Pipe they attribute to *Pan*, or as *Eusebius* will have it, to *Cybele*, and some to *Apollo*; the silver Trumpet to *Moses*; Drums to the *Romans*; Fiddles to *Haliastor*, King of the *Lydians*; and Lutes to the *Greeks*. *Hermophilus* distributed the Pulse and beating of the Veins to certain measures of Musick. Lastly, The *Tragœdies* invented *Dulcimers*. Now as for the praise or dispraise of Musick several things may be said: First, By way of commendation, Musick being the Art of Harmony; they who love it not, are as extravagant, as they who make no difference between a fair and an ugly Face, proportion being the chief difference of both. Musick cures some Diseases, as the biting of the *Tarantula* and Melancholy; it asswages the raving of *Dæmoniacks*, as we read in the Story of *Saul*; the crying of new born Children is quieted by the jingling of Keys, or knocking a *Bafon*, and when they are become bigger, they are diverted with the singing of their Nurses; the *Cretans* made their Laws to be more easily learnt by their

their young people, by causing them to sing them; and we see the Rules of Grammar are for the same reason contriv'd into Verse. *Achilles* in *Homer* diverted himself with his Harp, when he was at leisure from his military Employments; the Gally-slave, Plow-man, Carter, and Labourer, ease the tediousness of their Toyl and Journey with singing and whistling; Artificers and Shepherds sweeten their Labours with Songs, and Maids spin more nimbly with the humming of an old Ballad or Song. The *Romans* sung Spondaick Verses whilst they offer'd their Sacrifices; and *David* danced before the Ark, all his Psalms being fitted to the Harp, and other harmonious Instruments. Musick excites both sadness and mirth; for as Physick either quiets or purges the Humours of our Bodies, so doth Musick the Passions of the Mind. The Emperor *Theodosius* was averted from destroying the City of *Antioch*, by the melodious Sonnets of little Children, instructed therein by *Flavianus* their Bishop. The Prophet *Elisha* caused the Harp to be play'd on to him, before he prophesied the overthrow of the *Moabites*; and *Michaia* in the presence of King *Ahab* refused to prophesie, till one had first play'd before him on a musical Instrument. Mr. *Osborn* saith, that a handfom Woman who sings well is a *Mouse-Trap* baited at both ends: and thus we see *Stratonice* captivated *Mithridates* with a Song. Therefore considering the great influence which Musick hath over the Minds of men, it is no small policy in Ecclesiasticks to assign the use of Organs in Churches, which gets men a stomach to their devotion, whether it be good or bad; as in an *Italian* Ayr, the young Ladies mind not the sence and words, but the Musick. Finally, The Ancients had no small Veneration for Musick, when they feign'd *Apollo* the God of Wisdom, to be the God of Musick too. However some there have been that have decry'd it; thus *Antisthenes*, *Scipio*, *Amylius*, and *Cato*, utterly despised this Science; thus *Alexander* was reprov'd by *Philip* for singing, and had his Harp broke by his Schoolmaster *Antigonus*. The *Egyptians* (as *Diodorus* witnesseth) forbade the use of Musick to their youth, as rendring them luxurious and effeminate; also *Ephorus* (according to *Polybius*) condemns it as an Art invented only to deceive and debauch men. Mr. *Osborn* is a great enemy to this Art, saying, that Musick is so unable to refund for the time and cost required to be perfect therein, as he cannot think it worthy any serious consideration or endeavour; the owner of that quality being still oblig'd to the trouble of calculating the difference between the morose humour of a rigid Refuser, and the cheap prostituted levity and forwardness of a mercenary Fidler; denial being as often taken for pride, as a too ready compliance for ostentation.

*Omnibus hac vitium est cantoribus, inter amicos
Ut nunquam inducant animum cantare rogati,
Injussi nunquam desistant.* — Horat. lib. 1. sat. 3.

Those so qualified seldom know when 'tis time to begin, or give over; especially Women, who often decline in modesty, proportionably to the progress they make in Musick. As for my own part, I have spent some time in practising Musick, and repent not my self of it, since though I pretend not to divert others, yet can I divert my self, when retiring from my more sedulous Studies, I play over some new set of Lessons, which is neither so dangerous or expensive as almost all other Recreations are. *Seneccam non citharâ carentem*: 'tis a diversion even in old age, when being disabled from all other Recreations without doors, yet may he enjoy this within, if he have but the free use of his Fingers left him. Concord and Harmony are so universally grateful, that he seems a Rebel to Nature who is not pleas'd therewith. And however some few may delight in this Science, and nevertheless be ill-natured; yet did I never observe any one that was averse to all kinds of Musick, but who was morose, froward, peevish, and of an evil disposition. The *Italians* were formerly the best skill'd in this Science, and the *French* have lately boasted of the famous Compositions of *Monsieur Lully*; but at this present time the *English* are not inferior to either in our number of eminent Masters, such as the late famous Mr. *Lock*, Mr. *John Banister*, and many others living now amongst us.

For *Alexandria* Nisæan Horse, because as *Herodotus* saith (in his *Thal.*) all four-footed Beasts are greater in this Island than in any other, but more especially Horses. Likewise *Strabo* (lib. 11.) highly magnifies the *Nisæan* Horses. Thus on the 13th day (or Ides) of December, did the *Romans* sacrifice a Horse to *Mars*. *Nisæa* was a Countrey wherein *Alexandropolis* stood, near the Gulf of *Megaris*. See *Strabo*, lib. 11.

[7] *The Wisdom of Pythagoras*; notwithstanding I have written several things already concerning this Philosopher, yet give me leave in this place to sum up his whole History, with Monsieur *Rapin's* Character of him, which is this: *Thales* and *Pythagoras* (saith he) were the two Founders of ancient Philosophy; the one in *Greece*, the other in *Italy*. Nevertheless there appear'd in the School of *Pythagoras* somewhat more regular and better establish'd, than in that of *Thales* and his Successors. For as in the Doctrine of *Pythagoras* every thing was made mysterious; so submission was its principal Character: that Religious Silence which with so much rigor he impos'd upon his Disciples, was an Art to procure himself the more respectful attention. The Life of that Philosopher, as well as his Doctrine, is ever at this day a great Subject of Controversie: he was indeed a man of a deep reach, a quick penetrating apprehension, and of indefatigable industry and application. His usual way of teaching was by Geometry and Numbers: he explain'd material and sensible things by Geometry, and intellectual by Musick and Numbers. He was of too solid a Judgment, to imagine any reality in Numbers, which are but only intentional Beings, as *Aristotle* proves in his *Metaphysics*. It is true, he found so great a facility in explaining the perfection of every thing by harmony and proportion, after the manner of the *Egyptians*, that he express'd himself no other way; and that he made use of Numbers as of Symbols and Signs to teach with: and all that Science of Numbers which was so familiar to *Pythagoras*, is still to this day a kind of Mystery, whereof the Secret is not very well known. *Iamblicus* in the Life of that Philosopher says, that he invented a Musick proper for the Cure and quieting of the Passions. In his Moral Philosophy there is nothing regular; only fair Maxims without Principles: his Natural Philosophy is the same almost with that of the *Platonists*. His Doctrine of two Principles, the one of good, and the other of evil, whereon the *Manichees* built their Faith, is false; for of real Beings there is but one real Principle: *Pythagoras* in *Plutarch* boasts, that the greatest fruit which he had reap'd from Philosophy was, (as his Disciple *Apollonius* here does) not to wonder at any thing: for that Philosophy discover'd to him the cause of every thing, as *Horace* expresses it to *Numicius*, *Nil admirari prope res est una Numici*. In fine, *Pythagoras* had so extraordinary a Genius for Philosophy, that all the other Philosophers have gloried to stick to his Sentiments: *Socrates* and *Plato* have hardly any thing that is good but from him. And if we consider more narrowly, we shall even find, that amongst all other Sects almost, there is somewhat of the Spirit of *Pythagoras* predominant in them.

CHAP. XXI.

The King granteth to Apollonius, that he may be entertain'd by a private Host: An Eunuch is sent to Apollonius, to acquaint him that he should ask twelve Boons of the King, and a time is appointed for that purpose: The advice of Damis about the Boons to be receiv'd.

NOW the King telling him that he was more pleas'd with his coming, than if he had added the Riches of the Persians or Indians to his own wealth, and that he made him his Guest, and partaker of his Royal Court; *Apollonius* replied, If you should come into my Countrey *Tyana*, and I should entreat you to abide in that House which I did inhabit, would you do so? No, by Jove, said the King, unless it were such an House as could conveniently receive me and all my Attendants. The same is my case, said *Apollonius*, for should I dwell in an House unsuitable to my condition, I could not live at ease; for all [1] excess is more irksome to wise men, than any defect is to you great men; wherefore I had rather be entertain'd by some private man that is my equal: notwithstanding I will
be

be as frequent with you as you please. Wherefore the King condescended to his Request, to the end he might not displease him, appointing a certain honest and good Babylonian to entertain him. Now as they were at Supper, an Eunuch (one of the King's Messengers) came to them with this Message to Apollonius, The King giveth you liberty to ask of him twelve Boons, such as you your self please, entreating you that they may not be small ones, in that he hath a desire to make known his Magnificence as well to your self, as to us. Apollonius commending the Message, asked him, When it would be seasonable to make his Demands? To whom the Eunuch reply'd, To morrow: and moreover went to all the Friends and Kinsmen of the King, and enjoy'd them to be present with the Petitioner, a man whom the King so much honour'd. But Damis said, He understood that Apollonius would ask nothing, in that he knew his disposition, and had sometimes heard him pray to the Gods in this manner, O ye Gods, grant me to have a few things, and to stand in need of none! But nevertheless, observing him to stand in a brown study, he concluded that he would ask something, and that he was then pondering within himself what it should be. But Apollonius said to him, O Damis, I am musing with my self this evening why the Barbarians should think Eunuchs to be modest, and should make use of them to keep Women? I (said Damis) think this to be manifest even to a Child, in as much as gelding having depriv'd them of the faculty of Copulation, they are permitted not only to keep Women, but even to lye with them. Whereunto Apollonius answer'd, Do you think that gelding cutteth away their loving, or Copulation with Women? Yes, reply'd Damis, for if the part be extinguish'd that doth infuriate the whole Body, none will be stricken with Love. Whereupon Apollonius after having paus'd a while, said unto him, To morrow Damis you shall understand that [2] Eunuchs are in Love, and that the Lust which cometh in through the Eyes is not extinguish'd, but that there remaineth some heat and vigor in them: for something shall come to pass that will disprove your Discourse. But were there any humane Art that is so powerful to expel such Lusts out of the Mind, yet should I not think fit to reckon Eunuchs in the number of the chaste, as being enforced thereunto, and by a violent Art drawn to an abhorrency of Love: for it is the part of Chastity, when a man is exceeding lustful, not to yield to the allurements of Venus, but to abstain and overcome that rage. Whereunto Damis reply'd, O Apollonius, we will consider of these things again hereafter: but now we must advise with our selves what answer is to be made to morrow, to the great and excellent Offers of the King; for you perhaps will ask nothing, but you ought to beware that you seem not out of pride to refuse the King's Bounty. This therefore is to be heeded, as also in what Countrey you now are, and that we lye at the King's mercy. But above all you must take heed of Calumny, lest you be thought to reject good Offers out of arrogancy. Besides, you must consider, that the Victuals which we now have, will serve us till we come into India, but they will not suffice to bring us back, nor do we well know where to get others.

Illustrations on Chap. 21.

[1] **A**ll Excess is more irksom to wise men; that Vertue consists in Mediocrity, hath been the common opinion; and as the French Virtuoso in his Philosophical Conference observes, 'Tis the property of every thing destitute of Reason to be carried into Extreams: The Stone to the Center; Fire to the Circumference; the Earth imbibes as much Water as it can; an Animal eats as much Food as it can cram in; the Spider weaves as long as it hath wherewithal; the Nightingal often sings till she bursts; and every Passion guided

guided by it self alone, is carried to the utmost point: in Discourse, or Writing, profound Sense borders upon the Confines of Nonsense, and a strong Line shews a weak Author.

*Wis, like a Faulcon towering in its flight,
When once it soars above its usual beight,
Lessens till it becomes quite out of sight.* Prol: to Psyche.

Therefore of all such Writings St. Jerom used to say, *Qui non vult intelligi, debet negligi*. Likewise, what can be more absurd or ridiculous than the extremity of any Mode or Fashion? such as are,

*Narrow Trunk Breeches, and the broad-bottom'd Hat,
The dangling Knie-Tye, and the Bibb-Craval.*

From hence it was, that *Dædalus* in the Fable enjoy'd his Son *Icarus* to take his flight; neither too high, for fear lest the wax of his Wings should be melted with the heat of the Sun; nor yet too low, for fear of wetting them in the Sea; which course all men have follow'd that were happy. Liberality (which all men commend) is a mean between Avarice and Prodigality: the Avarous being excessive in receiving, and defective in giving; as the Prodigal on the contrary is excessive in giving, and defective in receiving. The Prodigal by doing good to others, does hurt to himself; the Miser does no good to others, and much less to himself: wherefore he alone that keeps a mean in his expences, deserves the name of vertuous, and makes his Liberality esteem'd. Now Magnificence hath the same respect to great expences, that Liberality hath to less, being the mid-way between two extremes. Again, Rashness does oftentimes prove of as ill consequence as Cowardise; but true Valour holding a mean between both, prevents it. The regular desire of moderate Honours, hath for its extremes, contempt of Honour, and Ambition. Clemency is between Choler, which is offended with every thing, and Stupidity, which is offended with nothing; Veracity, between Boasting and Dissimulation; Facetiousness, between Buffoonry and Rusticity; Amity, between Flattery and Hatred; Modesty, between Bashfulness and Impudence; Anger, between Malice and Neglect. In fine, all Vertues have their extremes, which gave occasion for that saying, *In medio consistit Virtus*, in consideration whereof, the wise man prays neither for plenty nor want, but for a Mediocrity, to which the Ancients to shew their esteem thereof, gave the attribute of Golden. In the same manner we see *Apollonius* here prays neither for Poverty nor Riches, but only to have a few things, and to stand in need of none. We should avoid as well the Gulf of *Charybdis*, as the Rocks of *Scylla*.

[2] Eunuchs are in Love; *Cal. Rhodiginus* (lib. 13. ch. 19.) saith, that Eunuchs were first made by *Semiramis*. And *Herodotus* informs us, (lib. 8.) that among the Barbarians and Eastern people Eunuchs were of great esteem and value. Also Mr. *Ricart* (in his late ingenious Tract of the Turkish Polity) shews, that the Grand Seigneur makes use of Eunuchs for all his great Offices and Employs. *Herodotus* writes, that *Hermotimus* being taken Prisoner in War, was sold to *Panionius*, who caused him to be gelded; for that *Panionius* making Merchandize of such kind of Ware, gelded all the fair Boys he could lay his hands on, and afterwards carrying them to *Sardis* and *Ephesus*, sold them almost for their weight in Gold: so highly were Eunuchs esteem'd of amongst the Barbarians, saith *Herodotus*, lib. 7. *Xenophon* bringeth in *Cyrus* to be of that opinion, and therefore makes him commit the keeping of his Body to Eunuchs rather than to others. Nevertheless the Roman Emperors have always rejected Eunuchs, placing them in the rank of those that were neither Men nor Women, as appears by *Valerius Maximus*, who saith, that one *Genutius* having gelded himself, was adjudged unworthy to have the benefit of a man's last Will and Testament, because (saith *Valerius*) the Tribunals of Justice should not be polluted with the presence of Eunuchs; for such were all *Cybele's* Priests, whereof *Genutius* was one. *Val. Max.* lib. 7. ch. 7. *Basil* (lib. 4. ch. 4.) in a Letter to *Simplicia*, maketh a bitter Invective against such; and so doth *Claudia* the Poet, (lib. 7. *Parerg.* ch. 23.) and others. *Luitprand*, Deacon of *Pavia*, tells us, that *Theobald*, Duke of *Spoleto*, making War upon the Grecians, cut off the privy Members of all such Enemies as fell into his hands, and so dismiss'd them; whereupon a poor Grecian Woman throwing her self at the Duke's Feet, said thus unto him, *Oh Theobald,*

what

what have we poor Women done unto thee, that thou shouldst thus wage War upon us with such extremity? we are no Warriors, nor ever learn'd to handle any other weapons than the Distaff and Spindle: wherefore then dost thou deprive us of our pleasures, by taking away our Husbands instruments of Generation? are there no Eyes, no Noses, no Ears? must thou needs extend the power of thy War upon that only which Nature hath lent us the use of? Whereupon Theobald was so taken with this Womans Arguments, that he ever after forbore that kind of Cruelty: Dr. Brown saith, that all Castrated Animals (as Eunuchs, Spadoes, &c.) are longer lived, than those which retain their Virilities. Now concerning the Lust of Eunuchs, whereof Apollonius here speaks, there have been many famous Examples of the like nature, sufficient to verifie his Assertion, that Eunuchs are in Love: Favorinus the Philosopher, who lived in Adrian's time, was an Eunuch, and yet nevertheless accused of Adultery. So likewise is it reported of the Eunuch Bagoas, that he was actually taken committing Adultery; as in the three and twentieth Chapter of this first Book of Philostratus, we have another Example of the like nature. Nay, 'tis a thing seen almost every day amongst Horses, to have Geldings cover Mares, and that to all outward appearance, as well as any stone-Horse. But what I most wonder at, is a Story related by Suidas, viz. that Hermias the Eunuch begat Pythiades; for Galen (lib. 15. de usu part.) positively declares, that Eunuchs are altogether unapt for Generation: nevertheless, whether it be through an imperfect Castration, leaving some Fibers or small Vehicles belonging to those parts undissolved, or no, yet most certain it is, that some among them have had very strong and amorous Inclinations: and this hath made lascivious Women ever so fond of them:

Cur tantum Eunuchos habeat tua Gellia, quaris? &c. Martial. Epig.

CHAP. XXII.

Apollonius at first makes a shew, as if Damis had by his persuasions prevail'd with him to accept the King's Gifts, in that Æschines, Plato, Aristippus, Helicon, Phyton, Eudoxus, and Speusippus, were lovers of Money: Afterwards he gravely disputed, that Money is to be condemn'd, especially by a wise man.

Now with such Art did Damis allure him not to refuse the King's Liberality. But Apollonius, as taking part with him in his Reasoning, said to him, O Damis, you forget the Examples of others: among which this is one; that [1] Æschines, the Son of Lysanias, sailed into Sicily to [2] Dionysius for Wealths sake: and [5] Plato in like manner pass'd [3] Charybdis thrice for Sicilian Riches: Likewise [4] Aristippus the Cyrenean, [6] Helicon of [7] Cyzicus, and [8] Phyton, when he fled away from [9] Rhegium, so plung'd themselves in Dionysius's Treasuries, that they had much ado to recover themselves from thence. Moreover they say, that [10] Eudoxus the Cnidian, having made a Journey into Egypt, did openly confess that he came for Riches, and discours'd with the King of the same. But not to traduce any more learned men, they report, that [11] Speusippus was so in love with Money, that he travelled into Macedonia to [12] Cassander's Wedding, carrying along with him certain frigid Poems, which he there recited to get Money. But as for me, Damis, I suppose that a wise man is in greater peril, than they that cross the Sea, or go into the Wars; for envy attendeth him both when he speaks, and when he holds his peace: when he is very earnest, and when he is remiss: when he doth something, and when

when he doth nothing : when he saluteth, and when he salutes not. Wherefore he had need to be well guarded on every side, and to know, that if a wise man be overcome with Sloth, or with Anger, or with Love, or with Drunkenness, or do some other unseasonable thing, he may perhaps have pardon : but if he subject himself to Money, he is unpardonable, and odious, as being obnoxious to all other Vices ; for that he would not be overcome with the Love of Money, if he were not likewise overcome with the Love of his Belly, of Apparel, of Wine, and of Wenching. But you are perhaps of opinion, that it is a less crime to offend at Babylon, than at Athens, or at Pythia, or at Olympia : and consider not, that to a wise man every place is Greece. Neither will he esteem or think any Countrey wild or barbarous, for as much as he lives under the eyes of Vertue, and doth see indeed but a few men, but looks on them with a thousand eyes. Now if you Damis were acquainted with an Athleta, (one of those who [13] exercise all the Grecian Games of Manhood) do you think he would shew himself a stout and good Champion, if he were to contend in the Olympick Games, and go into Arcadia ? or that he would take care of his Body, if he were to contend in the Pythian and Nemœan Games, because these are the noted Games and Exercises that are practised in Greece ; but that if Philip should institute Olympick Games for the Cities he had taken, or if his Son Alexander for the many Victories he had obtain'd, should set up publick Sports, he would have the less care to prepare his Body, or would contend the more remissly, because he was to do his Feats at [14] Olynthos, or in Macedonia, or in Egypt, and not in Greece, and the places for Exercise thereunto belonging. Damis writeth, that he was so confounded with this Reason, that he hid himself for shame of those things he had spoken, and begg'd pardon of him, for that having not yet thoroughly understood him, he adventured on such advice and perswasion. But Apollonius comfort-ing him, said, Be of good cheer, for neither did I speak these things to chide you, but only that I might expound my self to you.

Illustrations on Chap. 22.

[1] **Æ**schines the Son of Lysanias ; *Laertius* (lib. 2.) reckons up eight eminent men of this Name : whereof the first was *Æschines* the Philosopher ; the second a Rhetorician ; the third an Orator, contemporary with *Demosthenes* ; the fourth an Arcadian, Scholar to *Isocrates* ; the fifth of *Mitilene*, surnamed *Rhetoromastix* ; the sixth a Neopolitan, and Academick Philosopher, Disciple to *Melanthius* the Rhodian ; the seventh a Milesian, and Friend to *Cicero*, a Writer of Politicks ; the eighth a Statuary. Now the first of these, viz. *Æschines* the Philosopher, is the person mention'd by *Apollonius* ; for he was (as *Plato* writes) the Son of *Lysanias*, though others will have him to be the Son of *Charinus* : and for his Countrey, an Athenian of the *Sphattian* Tribe. In his Youth being very industrious, but poor, he apply'd himself to *Socrates*, who esteem'd him as a Jewel, and reckon'd him one of his best Disciples ; for he never forsook his Master : this made both *Plato* and *Aristippus* envy him. *Idomeneus* saith, it was he who counsell'd *Socrates* to escape out of Prison, notwithstanding *Plato* ascribes that advice to *Crito*. Now *Æschines* being very poor, *Socrates* gave him some of his Dialogues to make money of, which *Æschines* reading at *Megara*, *Aristippus* derided him for a *Plagiary*. *Plat. de Ira* cōhib. As for his Voyage into *Sicily*, (whereof *Apollonius* speaks) *Laertius*, and from him *Suidas*, write) that being instigated by poverty, he went into *Sicily*, there to visit *Dionysius* the Tyrant, which was at the same time that *Plato* and *Aristippus* were resident there ; and that *Plato* being out of Favour with *Dionysius*, took occasion, by presenting *Æschines* unto him, to reingratiate himself ; as *Plutarch* testifieth : But *Laertius* saith, that *Æschines* coming thither, was despised by *Plato*, and recommended only by *Aristippus*. He imparted some Dialogues to *Dionysius*, who gratified him

him for the same; in so much that he lived with him till he was deposed. Afterwards he return'd to *Athens*, where not daring to contend with *Plato* and *Aristippus* in Philosophy, he taught, and took money for the same only in private. At length he applied himself to the making Orations for the *Forum*, wherein, *Timon* saith, he was very perswasive: *Lyfias* wrote one Oration in Answer to him, wherein he asperses *Eschines* for many things very improbable, as patronizing an unjust Cause, borrowing without intent to restore, selling Unguents contrary to the Laws of *Solon*, and Precepts of *Socrates*, and for injuring *Hermans*, his Wife and Children: but of this see more in *Athenaus*. He wrote Dialogues, Orations, and Epistles, as you will find in *Laertius*, and in the ingenious Mr. *Stanly*, his Lives of the Philosophers.

[2] *Dionysius*; there were several eminent men of this Name: It was sometimes appropriated to *Bacchus*; besides there was *Dionysius Alexandrinus*, a Grammarian under *Trajan*; *Dionysius Milefius*, an Historian that wrote the Transactions of *Persia* after *Darius*; *Dionysius Halicarnassens*, who flourish'd in the time of *Augustus*, a famous Historian and Orator; *Dionysius*, a Philosopher of *Heraclea*, and one of *Zeno's* Scholars, who being tormented with the Stone, exclaim'd against his Master, for teaching that pain was no evil; *Dionysius Atticus*, of *Pergamus*, the Disciple of *Apollodorus*, and a great Familiar of *Augustus's*; *Dionysius Periegetes*, who lived at the same time, and wrote Geography in Hexameter Greek Verses, which are at this day extant; *Dionysius Areopagita*, who being in *Egypt*, where he beheld the unnatural and wonderful Eclipse of the Sun, at the Passion of our Saviour, cry'd out, *Aut Deus Natura patitur, aut Mundi machina dissolveretur*: Either the God of Nature suffereth, or the frame of the World will be dissolved. There were also (besides many others) two eminent Tyrants of *Sicily*, whereof the latter (who was banish'd to *Corinth*) is the person *Apollonius* here cites: for that *Laertius* (as I have already shew'd) tells us, how *Eschines* continued with him till the time of his Exile. Now this *Dionysius* the younger having heard, that his Father in the time of his sickness was contriving with *Dion*, how to impede his sole Succession, conspired with the Physicians to get him poisoned; which being effected, the Government devolved solely upon him. At the beginning of his Reign, the people promised themselves much happiness under him, for he recalled back *Plato* from Banishment, as if he meant to follow his Advice and Instructions; but in a short time fell out with him, and sent him back to his Friends at *Tarentum* in *Italy*. *Plato* being thus dismiss'd, the next thing *Dionysius* did, was the striking up a dishonourable Peace with the *Carthaginians*, upon whom his Father had begun a War, which his Son's Sloth and Luxury permitted him not to prosecute. He likewise banish'd his Uncle *Dion* to *Corinth*, (for being the peoples Favourite) which occasion'd the falling out betwixt *Plato* and him, for that *Dion* had been *Plato's* Disciple. Now *Dion* remaining thus discontented at *Corinth*, rais'd an Army of *Mercenaries*, and invaded *Sicily*, where pretending he came to vindicate the ancient Liberties of the people, they flockt into his assistance from all parts, in so much that he took the principal City *Syracuse* with little or no opposition. Hereupon *Dionysius* retired into a strong Castle of the Island, from whence being likewise forced, he afterwards fled into *Italy*. Nevertheless the Citizens of *Syracuse* falling into Distractions for want of Money, and growing weary of *Dion's* Government, several Plots were laid against him, whereof one (through the Treachery of his pretended Friend *Callicrates*) cost him his Life: Now after *Dion's* death, *Callicrates* first, and then several others, possess'd the Government of *Sicily* for some few months, till at length *Dionysius* coming unawares upon them, in the 10th. year of his Expulsion recover'd again *Syracuse*, and the whole Principality, which he had formerly lost. Now as the Restoration of a Prince may be esteem'd the more secure, when the people having so lately tasted of the Ruines of a Civil War, will be the less apt to run speedily into the same again; so on the other side there is always left remaining some of the old leaven, that will be ready to set things into the old Fermentation upon any slight occasion: And thus it fared with *Dionysius*, who being no sooner return'd to his old Dominions, but likewise beginning his old Extravagancies, was in less than four years time after his Restoration, banish'd by *Timoleon* a second time to *Corinth*, where being very poor and necessitous, he turned Pedagogue for his livelihood, and so ended his Life in great poverty and disgrace; being the 2d. year of the 109th. Olympiad, and A. M. 3661. *Plutarch Vita Dionys. Alian Var. Hist. Justin.* It is said of

of this *Dionysius*, that an old Woman praying very much for his Life, and he asking her why she did so, her Answer was, I can remember (saith she) one cruel Tyrant, and I would ever be wishing his Death; then came another, and he was worse; then camest thou, who art worse than all the former: and if thou wert gone, I wonder what would become of us, if we should have a worse? From this Prince's Misfortune, came the old Proverb, *Dionysius Corinthi*, which signifies any one that is fallen from high Honours into Contempt.

[3] *Charybdis*, is a Gulf in the Straits of *Sicily*, now called *Gelosaro*; it is very dangerous, by reason of the whirling Streams flowing contrary each to other; it is situated over against *Scylla*, no less dangerous for its Rocks: The Moral of this Fable teaches us, Mediocrity, to avoid running out of one extream into another; wherefore, *Incidit in Scyllam qui vult vitare Charybdim*, is no more than our common English Proverb, *To fall out of the Frying-pan into the Fire*. *Charybdis* is (saith *Bochartus*) no other than *Chorobdan*, i. e. *Foramen perditionis*. The Poets feign this *Charybdis* to have been a Woman of a savage Nature, that ran upon all Passengers to rob them. Also, that having stolen the Oxen of *Hercules*, *Jupiter* kill'd her with his Thunderbolts, and afterwards converting her into a furious Monster, he cast her into a Gulf, which bears her Name. See more of this in *Homer's Odyss. 12.* *Ovid Met. lib. 7, 8.* *Ovid Pontic 4.* and *Virgil Æn. 3.*

[4] *Aristippus* the *Cyrenean*, a Disciple of *Socrates*, and Son of *Areades*, after the death of his Master *Socrates*, returned home into his own Countrey *Cyrene in Africa*, from whence the Doctrine which his Scholars retain'd, had the Name of *Cyrenaick*; *Snidas*, and *Laertius*. Whilst he was under the Instruction of *Socrates*, he resided at *Athens*; afterwards he dwelt sometime at *Egina*, where he became acquainted with *Lais*, the famous *Corinthian* Courtezan, who came there once a year to the Feast of *Neptune*, and with whom (*Athenaus* writes) he return'd to *Corinth*: *Deipn. 13.*

*To Corinth Love the Cyrenean led,
Where he enjoy'd Thessalian Lais Bed;
No Art the subtil Aristippus knew,
Whereby he might the power of Love subdue.* *Deipnos. 13.*

We read in *Laertius* of his Voyage to *Dionysius's* Court, which *Philostatus* here mentions; he soon became a Favourite with *Dionysius*, being of such an humour, as could conform it self to every place, time, and person, acting any part, and construing whatever happen'd to the best: as *Horace* speaks of him;

Omnis Aristippum decuit color, & status, & res. *Lib. 1. Ep. 17.*

When *Dionysius* spit upon him, he took it patiently; for which being reprov'd, Fishermen (saith he) suffer themselves to be wet all over, that they may catch a Gudgeon, and shall I be troubled at a little Spittle, who mean to take a Tyrant? This servile compliance rendred him more acceptable to *Dionysius*, than all the other Philosophers. He begg'd money of *Dionysius*, who said to him, You told me, A wise man wanted nothing. Give it me first (said he) and we will talk of that afterwards: when *Dionysius* had given it him; Now (saith he) you see I do not want: *Laert.* *Dionysius* asking him why Philosophers haunted the Gates of rich men, but rich men not those of Philosophers; Because (saith he) the one knows what he wants, the other not. *Diogenes* deriding *Aristippus*, call'd him, The Court-Spaniel; Afterwards *Aristippus* passing by whilst *Diogenes* was busied about washing of Herbs, *Diogenes* derided him, saying, If you had learn'd to do thus, you need not have follow'd the Courts of Princes; And you (said *Aristippus*) if you had known how to converse with men, needed not to have wash'd Herbs.

*Si pranderet olus patienter, Regibus uti
Nollet Aristippus; si sciret Regibus uti,
Fastidiret olus.* *Horat. Ep. 1. 17.*

Thus ingeniously rendred by Mr. Stanly:

Diog. On Herbs if Aristippus could have din'd,
The company of Kings he had declin'd.
Aristip. He who derides me, had he wis to use
The company of Kings, would Herbs refuse.

His Life was wholly addicted to Voluptuousness and Luxury, in so much that his Philosophy was tainted therewith; the Doctrine that he taught being soft and voluptuous, and therefore condemn'd by *Xenophon*, *Plato*, *Phado*, *Aschines*, and *Aristophanes*. He used to say, that good Chear was no hindrance to a good Life. The Pleasures which he had, he used; and those which he had not, he despised. When he travell'd to increase his Knowledge, he made his Servants cast away their Money, that they might travel the lighter. He said, Pleasure was the end of good men, and Sorrow of ill. He liked no Pleasure, but that which might concern a man's own Happiness. But of his Doctrines, Apothegms, Writings, and Epistles, see them in Mr. *Stanly's* Lives of the Philosophers, collected at large out of *Laertius*, *Cicero*, *Athenens*, *Plutarch*, *Stobans*, and others. For the manner of his Death, it was thus: Having lived long with *Diomysius*, at last his Daughter *Arete* sent for him to come and order her Affairs at *Cyrene*, she being in danger of oppression by the Magistrates. Hereupon *Aristippus* took leave of *Diomysius*, and being on his Voyage, fell sick by the way, and was forced to put in at *Lipara*, an *Eolian* Island, where he died. His Disciples and Successors in his Doctrine were his Daughter *Arete*, *Philippus* of *Prolemais*, his Grandson *Aristippus*, *Theodorus* the *Archieft*, *Antipater*, *Epitimidus*, *Parabates*, *Hegesias*, and *Amicerus*.

[§] *Plato*, Sec. *Plato*, the Prince of the Academick Sect, was born at *Athens*, in the 88th Olympiad, as *Ludovic. Vives* writes in *August. Civit. lib. 8. ch. 4. Apuleius* (lib. 1. de *Dogm. Plat.*) tells us, that *Plato* was so surnamed from the large Habitude of his Body, for he was at first called *Aristocles*; however some think he was called *Plato*, from the Amplitude of his Speech and Eloquence. As for his Parents, they were *Arifon*, and *Perictione*; his Father's Family was related to *Codrus*, the last King of *Athens*: his Mother *Perictione* (by some called *Potone*) was descended from *Solon*, the famous *Athenian* Lawgiver, whence *Plato* in his *Timæus* speaking of *Solon*, calls him his Kinsman. Nevertheless *Apuleius* saith, there are some who assert *Plato* to be of a more sublime Race: and *Aristander* (who is follow'd by many *Platonists*) thinks he was begotten on his Mother by some *Spectrum*, in the shape of *Apollo*: for *Plutarch*, *Suidas*, and others affirm, that *Apollo Perictione se miscuit*. Whilst *Plato* was yet an Infant, carried in the arms of his Mother *Perictione*, *Aristo* his Father went to *Hymetus*, (a Mountain in *Attica*, famous for abundance of Bees and Honey) to sacrifice to the Muses, taking his Wife and Child along with him; as they were busied in divine Rites, she laid the Child in a Thicket of *Myrtles* hard by; to whom, as he slept (in *Cunis dormienti*) came a swarm of Bees buzzing about him, and (as it is reported) made a Honey-comb in his mouth: which was taken as a presage of his succeeding Eloquence. *Plato's* first Master was *Socrates*, with whom it is said he lived eight years; in which time, he committed the substance of *Socrates* his Discourses to writing, but with great mixture and addition of his own; which much offended *Xenophon* his co-Disciple, who in an Epistle to *Aschines Socraticus*, upbraids him with it: *Enseb. Prapar. Evang. l. 24.* From *Socrates* he receiv'd the chiefest of his Morals. After *Socrates's* death, *Plato* applied himself to *Cratylus*, the Disciple of *Heraclitus*, from whom we may presume he received good Instructions, for that he makes him the chief Subject of one of his Dialogues. Now *Plato* being the first of all the *Heracelian* Sect, and afterwards determining to be of the *Socratick* Discipline, became the most famous of all Philosophers. *Apul. lib. 1. de Philosoph.* After this, *Plato* addrest himself to *Hermogenes*, who follow'd *Parmenides's* Philosophy, from whom we may suppose he borrowed many of his Metaphysical Contemplations about divine Ideas; whereon he discourses at large in his Dialogue called *Parmenides*. Then *Plato* had recourse to *Enclid*, Founder of the *Megarick* Sect: from whence he went to *Cyrene*, there to be instructed by *Theodorus* the Mathematician. In the next place, *Plato* having a strong inclination to the *Pythagorick* Philosophy, travell'd into *Italy*, that part of it which was called *Magna Græcia*, where *Pythagoras* had Philosophized, and left behind him many Sectators of his Discipline. Now amongst these *Pythagoreans*, *Plato* heard at *Tarentum*, *Archytas* the elder, and *Euritus*; amongst the *Locrians* he heard *Timæus* the *Locrian*, from whom he is supposed to have borrowed many Traditions touching the Origine of the Universe, its parts, &c. See *Lud. Viv. on Aug. lib. 8. ch. 11.* Moreover, at *Croto*, *Plato* heard *Philotimus* the *Pythagorean*; as also *Lyfis* of the same Sect, whom he makes the Subject of his Dialogue call'd *mei platus*: and perused the Books of *Epicarmus*,
alias

alias *Cons.*, that famous *Pythagorean* Philosopher. Hence it is, that from *Plato's* great imitation of the *Pythagorean* Philosophy, the Names of *Platonists* and *Pythagoreans* are oft confounded in ancient Authors. *Ensch. lib. 14.* Afterwards *Plato* (being not content with the Knowledge which he had learnt at *Athens*, and from the *Pythagorick* Sect in *Italy*) travell'd into *Egypt*, accompanied with *Euclides*, or (as *Vossius* hath it) with *Endoxus*, where he had 13 years Conversation with the *Egyptian* Priests, as *Strabo* writes, *lib. 17.* *Cicero* tells us, that *Plato's* design of travelling into *Egypt*, was to inform himself in Arithmetick, and the celestial Speculations of the *Barbarians*. After this, some will have it that *Plato* travell'd into *Phoenicia*, for that he seems so well acquainted with their Learning. Now *Plato* having in this manner collected what stock he could of Oriental Wisdom, returned home to *Greece*, where in a Village near *Athens* he instituted his School called the *Academy*, so call'd from one *Academos*; the place (as *Lucian* tells us) was woody and moorish, therefore very unhealthy. Now concerning *Plato's* going to *Dionysius*, which *Apollonius* here speaks of, we read that he made three several Voyages into *Sicily*; whereof, the first was to see the fiery Eruptions of *Etna*; the second to visit *Dionysius* the elder, whose anger as it once made him depart, so did his Son's (*Dionysius* the younger's) love and earnest entreaties, make him return again, and give *Sicily* a third Visit. Afterwards he died in the 13th. year of *Philip* of *Macedon*, and in the first of the 108th. Olympiad, being the 81. year of his Age, according to *Hermippus*, *Cicero*, *Seneca*, and others; Age alone being his death: *Hermippus* saith, he died at a Nuptial Feast; *Cicero*, as he was writing; but some falsely report, he was devoured with Lice, as *Pherecydes*. His Doctrine and Precepts are at large treated of by *Mr. Stanley*; but as for his Character, it is thus given us by a late ingenious modern Author: "*Plato* has the smoothest tongue of Antiquity, and takes pleasure to make men hear him attentively, though he is not much concern'd whether they believe him or not: he is always florid, but not always solid; the false relish that was then in vogue through the credit of the *Sophists*, oblig'd him to that flourish of expression which he us'd. He is witty, quick, and elegant, and as ingenious as a man can be; for with little Coherence and Method he observes in his Discourse a secret Oeconomy, which fails not to hit the Mark. And seeing he teaches only by way of Dialogue, that he may follow a free and disentangled Style, which has the Air of Conversation, he is rich in Prefaces, and magnificent in his entry on Discourses; yet he decides but little, no more than *Socrates*, and establishes almost nothing at all: however, what he says is so naturally express'd, that nothing can be imagined more taking. The slight matters which he mingles with great in his Discourses, and the Trifles wherewith he circumstantiates what is essential and weighty in the Subjects he treats of, render him alluring; and it is by this way alone that he amuses. But through the great desire he hath to be pleasing, he is too much for telling of Wonders. Most part of his Discourses are nothing else but Fables, Metaphors, and continual Allegories; he affects often to be mysterious in what he says, that he may keep himself the more within the verge of his Character; and it is commonly by Lying that he undertakes to perswade Truth. *Rhodiginus* pretends, that his sense is more to be minded than his words, which are often Allegorical. Moreover, he was too much a Politician to be a Philosopher: for in one of his Letters to *Dionysius* of *Syracusa*, he acknowledges that he publish'd none of his Maxims, but under the Name of *Socrates*, that he might not be accountable for his own Doctrine, in a time when the Nicety of the people of *Athens* was offended at every thing. The Condemnation of *Socrates* made *Plato* so cautious, that to be in good terms with the publick, and to dispossess the people of the opinion, that he was addicted to the Sentiments of his Master, he turn'd *Pythagorean*. Now howbeit he was a man of vast Capacity, (for what did he not know, says *Quintilian*?) and had a wonderful Genius for Sciences, whereof he always speaks better than others did; yet must it be acknowledged, that he gave greater Reputation to Philosophy by the Conduct of his Life and Vertue, than by his Doctrine: for he it was who first taught, that true Philosophy consisted more in Fidelity, Constancy, Justice, Sincerity, and in the love of ones Duty, than in a great Capacity. After his death, his Disciples so alter'd his Doctrine, and fill'd his School with such rigid Opinions, that scarcely could there be known amongst them the least print of the true Doctrine of *Plato*: which was divided into so many

Sects,

"Sects, as there started up Philosophers in the Ages following. *Cicero* (in his Book *de Divinatione*) tells us, that *Plato* was accounted *Dens Philosophorum*; also *Animachus* (in *Cicero's Brutus*) saith, *Plato unus mihi iustar omnium millium*. *Maximus Tyrius* affirms, that Nature her self never saw any thing more eloquent, no not *Homer* excepted; wherefore *Panaetius* styles him, the *Homer* of Philosophers: *Pliny* calls him, *Sapientia Antistitem*; and *Salvianus*, *Romanum Catonem*; also others term him, another *Socrates* of Italy. The ancient School of *Plato* degenerated by the Sentiments of the new, into the Sects of *Scepticks* and *Pyrrhonists*, who doubted of every thing. *Marcilius Ficinus* pretends, that *Plato* knew the Mystery of the Trinity. The Emperor *Julian* preferred the Doctrine of *Plato*, to that which *St. Paul* taught the *Athenians*. The Logick of *Plato* (which is the same with that of *Socrates*) consists more in Examples, than Precepts; it hath nothing that is particular for Reasoning, because *Socrates* valu'd not that part of Philosophy. Though both of them placed the first discerning of Truth and Falshood in the Senses, yet they pretended, that the Mind ought to be Judg thereof. And seeing the Soul of man was but a small spark of the universal Soul of the World; and according to them a Beam of the Divinity; they thought, that that particle united to its principle was ignorant of nothing; but that entering into the Body, by that Alliance it contracted Ignorance and Impiety, from which, Logick served to purifie it. *Alcinous*, who gives us an exact Explanation of the *Dialectick* of *Plato*, says, that this Philosopher made use of Division, Definition, and Induction, to resort to the fountain of the first Truth: Division was as a Ladder, whereby to ascend from things sensible to things intellectual; Definition was a way to lead from things demonstrated to those that were not; and Induction the means to find the Truth by the principle of Suppositions: for by Division he came to Definition, as by Definition to Induction and Demonstration. Moreover, it appears by the Principles of the Logick of *Plato*, which allow'd no Truth but in the Ideas, that his School made profession of knowing nothing; because men cannot judg of single and individual Beings, but by the Senses, which are fallacious: So that the Disciples of *Plato* placed all their Logick in not believing any thing too slightly, and in retaining the entire Liberty of Judgment, among the Uncertainties which are found almost in every thing: In fine, Upon that great Maxim of a general Incomprehensibility of all things, was that Academy reform'd under *Lacydes* and *Arcefilas*, and the Sect of the *Scepticks* and *Pyrrhonists* raised. As for Moral Philosophy, *Plato* brought it to greater perfection, upon the Model that *Socrates* had left him: for by his Ideas which he gave to every thing, as the universal Principle of Philosophy, he raised all Vertues to their highest perfection. In his *Phaedrus* he explains the Nature of Moral Philosophy, the end whereof is to purifie the Mind from the Errors of Imagination, by the Reflections that Philosophy suggest to him: However, the greatest part of his Dialogues are but good Discourses without Principles, which nevertheless fail not to hit the Mark, and to instruct in their way; for the Morals of this Philosopher are full of Instructions, which always tend either to countenance Vertue, or to discourage Vice: and that Morality is spread in all his Discourses, though there be nothing in it extraordinarily singular. Some pretend, that the Metamorphosis of *Apuleius* his golden Ass, is an Allegory of the Moral Philosophy of *Plato*. *Plato* was the first that rectified the Opinion of the Souls Immortality, which he learnt of *Socrates*, *Socrates* of *Pythagoras*, *Pythagoras* of the *Egyptians*, and the *Egyptians* (as some will have it) of the *Hebrews*, by the means of *Abraham*, whilst he sojourn'd in *Egypt*. *Plato* made it the most important Principle of Pagan Morality, thereby obliging men to Vertue, out of hope of Reward, and fear of Punishment. His Doctrine had a tendency to that of the *Stoicks*; as appears by the Example of *Antiochus* of *Ascalon*, who having been bred in his Academy, afterwards turn'd *Stoick*. As for Natural Philosophy, *Plato* hath hardly written any thing on this Subject, which he did not take from the *Pythagoreans*. Also for his Doctrine of Visions, Spirits, and Intelligences, (in his Dialogues of *Epimemie* and *Cratylus*) he took it from *Pythagoras*, and *Zeno* had it from *Plato*; as *Lipsius* writes. *Apuleius* saith, that *Plato* of all the ancient Philosophers, hath discoursed best of God, Providence, Spirits, and divine matters. And it must be granted, that he appears more knowing in that kind of Science, than any of the rest; but seeing he learnt of *Pythagoras*, most part of what he delivers on that Subject, it is not safe to follow him. *Tertullian* saith, the *Platonists* as well as the *Stoicks* assign'd even God a Body. *Cardan* speak-

speaking of *Plato's* Opinion of the Immortality of the Soul, shews, that his Arguments prove the Immortality of the Souls of Beasts, as well as of Men, either of both, or none. Now touching this Philosopher's Works, they are common, and well known: There are ten Dialogues, wherein the sum of his Philosophy is comprehended; for his Writings are by way of Dialogue: and in all these, we must distinguish betwixt *Plato's* proper Opinion, and the Opinion of others. His own he lays down in the person of *Socrates*, *Timæus*, &c. Other mens Opinions he deposits in the person of *Gorgias*, *Protagoras*, &c. Amongst these Dialogues, some are Logical, as his *Gorgias*, and *Eutymus*: some are Ethical, as his *Memnon*, *Eutymus*, *Philebus*, and *Crito*: some are Political, as his *Laws* and *Commonwealth*: some are Physical, as his *Timæus*: and some are Metaphysical, as his *Parmenides*, and *Sophistia*, which yet are not without somewhat of Logick. His Epistles are by some thought spurious: as also the *Platonick* Definitions adjoyn'd to his Works, are supposed to be compiled by his Successor *Psenippus*. This great Philosopher *Plato* was not without his Detractors and Emulators, for such were *Xenophon*, *Aristophanes*, *Aristippus*, *Æschines*, *Phædo*, *Diogenes the Cynick*, and *Molon*. Now by these Enemies of his, many scandalous Imputations were forged upon him; as, that *Plato* profess'd one thing, and practis'd another; that he inordinately loved *Asper*, *Dion*, *Phædrus*, *Alexis*, *Agatho*, and *Archeanassa*, a Curtesan of *Colopho*; that he was a Calumniator, envious, proud, and a gluttonous lover of Figs; that he was the worst of Philosophers; a Parasite to Tyrants; and many other Accusations alike improbable. However, from hence the *Comick* Poets took occasion to abuse him: as did *Theopompus* in *Autobare*; *Anaxandrides* in *Thesio*; *Alexis* in *Aleropide*; *Cratylus* in *Pseudobolymas*, &c. see *Laertius*. Lastly, As for his Disciples and Friends, (who were call'd *Platonists*, or *Academicks*, from his own Name, and the Name of his School) they were *Speusippus*, *Xenocrates*, *Aristotle*, *Philippus*, *Hestæus*, *Dion*, *Amyclæus*, *Erasmus*, *Coriscus*, *Temolæus*, *Eudæmon*, *Puthon*, *Heracleides*, *Hippothales*, *Calippus*, *Demetrius*, *Heracleides of Pontus*, *Lasthenia* and *Axiotbia*, two Women, *Theophrastus*, *Hyperides*, *Lycærgus*, *Demosthenes*, *Mnestistratus*, *Aristides a Locrian*, *Eudoxus a Cnidian*, *Evagon*, *Hermodorus*, *Heracleodorus*, *Euphrastus*, *Timæus*, *Chæron*, *Isoctares*, *Asper*, *Phædrus*, *Alexis*, *Agatho*, *Aristonymus*, *Phormio*, and *Modedimus*: and many other of later Ages have been followers of his Doctrine: *Cardinal Bessarion*, and *Marcellus Ficinus*, made the *Italians* in Love with this Philosophy of *Plato*; the Heresie of the *Gnosticks* sprung out of this Academy; *Agrippa* (as he himself confesses) weaken'd his Spirit, by reading the *Platonick* Philosophy in *Porphyry*, *Proclus*, and *Pleissus*. Many of *Plato's* Disciples gave themselves to be burnt for the Doctrine of their Master. Finally, All that hath been written by the late *Platonists* under the *Roman* Emperors, carries no solid Character. The most part of the *Greek* Fathers, who were almost all *Platonists*, are nor exact in what they say of Angels and Spirits, by reason of the false Notions they imbib'd in *Plato's* School. He that would know more of the Life and Doctrine of this Philosopher, let him search such ancient Authors, as *Laertius*, lib. 3. *Apuleii Dogm. Plat.* *Suidas*, *Plutarch*, *Athenæus*, *Cicero*, *Ælian*, *Augustini Civitatem Dei*, cum *Notis Ludovici Viv.* *Porphyry*, *Val. Maximus*, *Ensebius*, *Josephus*, *Clementis Alexand.* *Strom.* *Stobæus*, and such modern Authors as *Marcellus Ficinus*, *Monfieur Rapin's* Reflections on ancient and modern Philosophy, *Stanly's* Lives, and *Theophilus Gale's* Court of the Gentiles.

[6] *Helicon* of *Cyzicus*, was he who *Plutarch* saith (in the Life of *Dion*) foretold the Eclipse of the Sun; also that this *Helicon* was a Friend of *Plato's*; and that the coming to pass of his Prediction of the Eclipse, gave him great repute with the Tyrant, who presented him with a Talent of Silver for his happy Guess.

[7] *Cyzicus* (call'd at this day *Chizico*) was an ancient City of *Mysia* in *Asia*, witness *Pererius*.

[8] *Phyton*, when he fled from *Rhegium*, &c. This *Phyton* was of a noble Family of *Elis*; who being reduced into Captivity with the rest of his Countreymen, was compell'd to use all dishonest Artifices for gain, as *Diogenes* mentions in his Life.

[9] *Rhegium*, a City in the Coast of *Italy*, seated in that Cape or Promontory which lyes over against *Sicily*, now call'd *Reggio*, or *Riggio*, and not *Rezzo*, as *Ortelius* would have it.

[10] *Eudoxus* the *Cnidian*, was (as *Laertius* writes, lib. 8.) the Son of *Æschinus*;

he was skill'd in Astrology, Geometry, Physick, and Law. His Geometry he learnt of *Archytas*; his Physick of *Philistion* the Sicilian, as *Callimachus* saith in his Tables; also *Photion* (in success.) writes, that he was a Disciple of *Plato*'s. When he was 23 years old, having a great desire after Learning, and yet by reason of his poverty wanting wherewithal to purchase it, also much envying the glory of *Socrates* his Disciples, he travell'd from his own Countrey *Cnidus* (one of the *Cycladian* Isles) to *Athens*, there to learn Philosophy, where after two months abode, he returned home again: And from thence, being supplied with moneys through the bounty of his Friends, he afterwards travell'd into *Egypt*, in company of *Chrysippus* the Physician, carrying along with him Letters of Recommendation from *Agesslaus* to *Nectanabis*, by which means he was admitted into the Converse of their Priests, amongst whom he continued the space of 16 months, where he wrote a History, comprehending their Transactions the last 8 years. After this he return'd to *Athens*, being follow'd by many Disciples, and died in the 53. year of his Age. See *Laertius*, lib. 8.

[11] *Speusippus*, was an *Athenian*, born at *Myrrhinus*, (which belong'd to the *Pandonian* Tribe) his Father named *Eurymedon*, his Mother *Porone*, and Sister to *Plato*. He was educated under his Uncle *Plato*, whose Niece's Daughter he married, having with her 30 Minæ for a Portion, which *Dionysius* sent her; to which sum *Chio* added a Talent. When *Dion* came to *Athens*, *Speusippus* was his constant Companion, which he did by his Uncle *Plato*'s Advice, to soften and divert the morose humour of *Dion*; whereupon *Timon* (in *Sillio*) calls *Speusippus* a good Jester: *Plat. Vit. Dion*. The last Voyage that *Plato* made into *Sicily*, *Speusippus* accompanied him, and grew much into favour with the Citizens of *Syracuse*, by reason of his free Behaviour. Afterwards *Speusippus* at his return to *Athens*, instigated *Dion* (who was there in Banishment) to levy War upon *Dionysius*, which accordingly he did with great success, and have already shew'd in the Life of *Dionysius*: upon this, when *Dion* had recover'd *Sicily*, he bestow'd upon *Speusippus* his Countrey-house, which he had purchased at *Athens*, as a reward for his good counsel. Now *Plato* dying in the first year of the 108th Olympiad, *Theophilus* being *Archon*, *Speusippus* succeeded him in the School of his Academy, whom he follow'd also in his Doctrine: he continued Master of this School 8 years, till at last being very infirm, and disabled by the Palsie, he relinquish'd it to *Xenocrates*. As for the profession of Philosophy which *Speusippus* made, it was the same with that of *Plato*. He first (as *Theodorus* affirms) looked into the Community, and mutual assistance of Mathematical Disciplines, as *Plato* did into that of the Philosophical. He affirmed, that the Mind was not the same either with good or one, but of a peculiar nature, proper to it self. And he exacted Money of his Disciples, contrary to the custom of *Plato*. For though he followed *Plato* in his Opinions, yet did he not imitate his Temper, *Speusippus* being austere and choicerick, nor had so great command over his Pleasures. In Anger he threw a Dog into a Well; and indulging himself in Pleasure, he went to *Cassander*'s Wedding in *Macedonia*: *Laert. Philostrat.* He was likewise a great lover of Money, as *Apollonius* here mentions, and also *Laertius* saith the same. In so much, that some indifferent Poems which he had made, he himself sung publicly for profit. These Vices, *Dionysius* writing to him, derides, saying, *Plato* took no money of his Scholars, but you exact it whether they are willing or not: as is extant in *Athenai Dipnos*. lib. 12. ch. 24. He was (as *Timotheus* saith) very infirm of Body, in so much that he was fain to be carried up and down the Academy in a kind of running Chair. At length he died of grief, as *Laertius* (lib. 4.) affirms: who elsewhere citing *Plutarch*, in the Lives of *Lysander* and *Scylla*, saith, that *Speusippus* died of the *Phthiriasis*; but there is no such passage in *Plutarch*, as now extant. Lastly, Concerning his Writings, *Phavorinus* (in the second Book of his Commentaries) saith, that *Aristotle* paid three Talents for them. He wrote many things, chiefly in Philosophy, as Commentaries and Dialogues; whereof you may see a large Collection in *Scaply*'s Lives, out of *Laertius*, *Suidas*, *Plutarch*, *Apuleius*, *Stobæus*, and *Athenæus*.

Now for the further Illustration of those Philosophers Lives and Doctrines, which are made use of in this Treatise, give me leave (as I did before in History) so now to do the like in Philosophy; and for the better Explanation thereof, present you with this short Scheme, as well of the principal Sects, as Successions of the most eminent Philosophers, which is thus digested and collected out of *Clemens Alexandrinus*, *Laertius*, and others.

Typus

Typus sive Epitome (uti Clemens ipse vocat) Successionis Philosophorum ex Clem. Alexandr. Stromat. 1.

Aliter Laert. Prem. p. 9, 10.

Φιλοσοφίας ποιόν μετὰ τὰς περὶ τὴν ἀνδρείαν (septem scil. Sapientes) πρὸς ἡγή-
ναι διαδοχῇ, ἐπὶ τὸν μὲν τῆς πόλεως αὐτῆς ἐς διέταξιν.

